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MEDICAL MISSIONS.

BY MRS. E. M. MACLENAN.

IF ANY mission work has the sanction and approval of Christ, that of the medical missionary surely has. Jesus himself was the first medical missionary. "He went about all Galilee preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people." His treatment had reference to body and soul. While He said "Thy faith hath saved thee," He also said, "Arise and walk." The church has too long considered the body as a thing of inferior moment and the soul as a thing apart, but body and soul are not easily separated. "I have no disembodied spirits among my audience," said a London preacher. He was right. Soul and body act and re-act upon each other. Each has been honored in its assumption by our Redeemer, who took unto Him "a true body and a reasonable soul." The body is the temple of the Holy Ghost. Both body and soul are promised a share in the general resurrection and are to be alike glorified. The soul and body are also subtly interblended. The one acts through the other. The eye is the window of the soul and happiness in the soul displays itself in the light of that organ. The state of the body is also important as affecting the soul. If a man is racked with pain his mind has not leisure to grasp truth. The ideal of mankind should be to live as painlessly, think as judiciously, and worship as devotedly, as possible, but in a state of bodily weakness this is rendered difficult, if not impossible. There is a good deal of truth in the reply of a good Christian woman who was afflicted with rheumatism. She was asked, "Have you good assurance of salvation?" She replied "Yes, except in an east wind."

The aim of Christianity is to produce holy men and women, which means whole men and women—men and women sound in body, mind and soul. So when Christ was asked for proof of His Messiahship by the disciples of John, He told them to go and tell John what things they had seen and heard; how the blind received their sight; the lepers were cleansed; the lame walked, and the poor had the Gospel preached to them. If they believed not Himself they might believe the works. In these beneficent activities He was seen to be about His Father's business. To make this paper more definite and helpful, I will try to bring the subject before you under three heads:

1st, The need of medical missions from the ignorance rampant in heathendom of even rudimentary medical science.

2nd, The advantage of medical knowledge to the missionary himself.

3rd, What has been done; what may yet be done by this agency to bring the Gospel to every creature; the Gospel of health to

body and soul.

1.—The Need.

A medical missionary is a fully qualified physician who uses his or her knowledge for the relief of physical suffering and to give an entrance for the Gospel. The need arises from the fact that in heathen lands the missionaries with medical knowledge are almost the only ones that have any adequate knowledge of the human body and use any sensible remedy for the cure of diseases. Now I quote Dr. Dowkontt in the facts I adduce and they are most appalling. He estimates that in the United States there is one physician to every 500 persons, but in heathen and Mohammedan lands there are only 350 medical missionaries at work among 1,000,000,000 of people, or about one doctor to three millions of people, and there is no medical knowledge diffused among the people. If that were the case in the United States would there not be a crying need for doctors to come even for the good of the body, but if the soul was as poorly provided with healing agencies also, how would the need be intensified! But there are native physicians are there not? Yes, but miserable comforters are they all. Truly the lines,

> "A wise physician skilled our wounds to heal
> Is more than armies to the common weal"

have to be changed when native physicians are in question, for they destroy almost more than armies by their barbarities and ignorance. The same medical authority has a few notes regarding the treatment of disease in different lands. In Africa, for instance, there is absolute ignorance about the fact of the disease, and consequently about the cure of it. All ailments are imputed to witchcraft. When anyone is sick, the medicine man, who is also a priest, instead of diagnosing the disease and going about getting a cure, selects the person who has bewitched him, and after drum-beating and incantation the duty of the nearest relative is to begin the torture which ends in the victim's death. If an appeal from the doctor's decision is had, the ordeal is sometimes to dip the hands of the reputed witch or wizard into hot water, when if he comes out unharmed the doctor has made a mistake; but if not, he is killed piecemeal with great cruelty. When a man dies a witch or wizard is said to have caused his death and the course of events is the same. Truly the dark places of the earth are filled with horrid cruelty, and this state of things is going on in Africa all the time. In Alaska the condition of things is much the same. The same great need among these poor people for medical skill to alleviate human sufferings is apparent. In Arabia there is no proper medical scientific knowledge. Mere quackery charms are employed, one being much in favor, namely, swallowing a piece of paper containing a portion of the Koran. Every wound is cauterized with a hot iron, and bleeding is stopped by plunging the part affected into a jar of boiling oil. When such atrocities are a matter of daily occurrence, is it not plain that medical skill is needed amongst them even if there were no life to come?

In Burmah the same dark ignorance prevails similar horrid cruelty. Under their doctor's treatment natives die daily, and in the house of approaching maternity midwives dance on the prostrate mother till the child is born. Is not this heart-rending? One lady doctor who witnessed a scene like this said, "I promised God with tears that I would never rest till this state of things was improved." We know what sickness is with all the aids of modern medical science, but what must it be where such ignorance and darkness prevail? These poor sufferers have bodies like ours; they have nerves and can feel as we do. We know it, but are we not in danger of forgetting it and almost unconsciously thinking of them as being made of the same material as the idols they worship?

In China there are only 60 or 70 medical missionaries from all the Christian churches and so are unable to make a serious effort to cope with the trouble. As says one, "You read these things and shudder, they suffer them and perish."

In India the most blood-curdling incidents in connection with sickness and death might be detailed, and among the

same lines. As in the other places they have no medical skill, and even where there are doctors, fees are so exorbitant that those not wealthy must suffer, being deprived of them.

One missionary writes how a native sufferer had an ulcerated tooth drawn out by a blacksmith's pinchers so ruthlessly as to tear a hole in his cheek through which the food in his mouth could go unless he lay on the other side while eating. When death is threatening, friends rush in roaring and screaming in feigned grief, a course which only makes the end surer. One native said of our medical missionaries, "They say he comes from America; I think he must be from Heaven." In Siam crazy people are quite often buried alive, as they know not how to deal with them. God in mercy send thy light and truth to these dark people.

2.—Advantages of medical knowledge to the missionary himself.

To be a missionary at all, he must keep busy and his knowledge will enable him to keep his body sound. He will thus be a good illustration of the truth he teaches even in his bodily appearance, maintaining a sound body in a sound mind. He will thus keep strong his spiritual life too, for it is hard to love God devotedly when racked with pain. Then his knowledge of the ills to which human flesh is heir will make him sympathetic. Doctors become callous to suffering in cases, but not Christian doctors and missionary doctors at that; for seeing the great need for body and soul must draw out their love and pity for these poor neglected ones who put their trust in them. "It is astonishing (says one missionary) what the natives will do when they hear the doctor has come. I have been perfectly astounded at the faith they had in me; infinitely more than I had in myself. They have come from all conceivable distances, and I know of nothing harder– because they will come with utter impossibilities to you—than to say, "Oh there is nothing I can do. Oh, friends, thank God there is no incurable hospital in the Lord's blessed work. Be the disease ever so long standing, be it ever so dreadful, the Lord can cure it. But if the medical missionary can not cure the patients, he can alleviate the pain, and while ministering to the body, point them to Christ the Great Physician. Then it helps him to self support. Disease drives prejudice away and sufferers crowd to him from whom they can get relief. This relief they are willing to pay for, and had the medical missionary time from gratuitous work to attend patients who could and would pay, he would cease to be an expense to his Mission Board in the present straitened finances for carrying forward missionary operations. This is a great consideration. Some have supported themselves by professional attention to the wealthy sick. Dr. Ellen Mitchell not only supported herself in Burmah, but paid the salary of an assistant doctor. Other instances might be cited. Medical knowledge and skill have a money value among the heathen sick, and we ought to utilize this grand means of material and spiritual revenue.

3.—What has been done and may yet be done by this agency to bring the Gospel of health of body and soul to every creature.

Successful Gospel effort has come from the labors of the medical missionary when all other agencies failed. When Peter and John healed the lame man at the temple, he leaped and praised God; and seeing the man so healed, the gainsayers could make no objections. So have medical skill and Christian kindness in combination conquered the hearts of heathen opponents. The heathen see at once the superiority, of the Christian's medical skill when they cannot appreciate the greater value of his Gospel. A cure is eloquent; so with this power given of God the Christian nations will bury their talent and receive the Lord's curse if they go not carrying the Gospel at the point of lancet, powder and pill.

Opening of doors.—How often have they swung back to let in the Christian healer and his Gospel too. In 1881 Dr. Southron, of Scotland, was sent to Ujiji. On his way he passed through Urambo. The king sent for him, and showing a large tumor on his arm, asked, "Can you take it off without great pain?" "Yes, I shall put you to sleep

and take it away." The king awoke to find the tumor gone, and with great gratitude in his heart said, "Now you must not leave us; here are wood, water and all things you need, stay with us; and he stayed. Dr. Livingstone's medical studies prepared him to open Africa to the Gospel. The professional labors of Dr. Samuel Greene in Ceylon will not soon be forgotten. He treated thousands of cases, trained native helpers, established an hospital, and now a flourishing mission is working there. One missionary tells how a man who was cured in Amoy hospital, China, went inland and told of the humanity and skill of the Christian doctors. Some received the Gospel of God's love as he could tell it to them. They inquired for a teacher. A congregation was formed and the work spread, and now there are seven such congregations in the district, all resulting under God from the double cure of one man.

What hath God wrought? What has been done? What may be done? We have seen in part what has been done. Obstacles to the sway of Jesus have been removed. Practical benevolence has in the most unmistakable manner taken shape in the care and kindness of the doctors, and while the medicine helped the body, the message of spiritual renovation reached the soul reinforced by this substantial Christianity. Doors have been opened. Prejudices have been driven away.

What may be done? The work may and must be extended. The value of medical missions is more recognized than of old, but it has not the prominence yet as a missionary agency that it should have. Give it more scope; pray for the missionaries. Oh! to have more of the spirit of our Saviour so as to deny ourselves more in giving of our substance to help send the Gospel of healing to body and soul.

At the medical colleges of our land, men and women whose hearts God has touched are preparing to preach and practice to soul and body of the heathen. Give them help; many of us could furnish, or partly furnish out-fits, medical chests, instruments, or give money. If there be first a willing mind let us think of that. Where there is a will there is a way. If in our Sabbath-school or Young People's society we made it a point to provide some one missionary with his or her medical outfit, and perhaps with something towards the salary year by year, what good might result from the special prayers that would go up for this particular missionary, and from the racy records of actual work done for body and soul which our missionary would be only too glad to indite! But pray we can at least. "And more things are wrought by prayer than this world dreams of." "Brethren, pray for us," are Paul's words, echoed no doubt by our hard worked missionaries held busy the day through in healing the mental and spiritual blotches of their patients and their running sores. Whenever we think of our privileges in knowing Christ's power over us, body and soul—

> "That the healing of His seamless dress
> Is by our beds of pain,
> We touch Him in life's throng and press
> And we are whole again."

Let our minds revert to these under doctors; these assistant physicians who seek like Him to go about doing good and healing all that are oppressed of the devil, and let our prayers be fervent that they may be blest in their work of faith and labor of love.

God bless our missionaries in their own souls! God bless their work! God arouse us to deeper sympathy with those who need Him *so much*, and with those who in denying self are seeking to meet that need!

First U. P. Church, Boston, Mass., Feb. 22, 1901.

'JOYFUL, JOYFUL, SHALL THE MEETING BE.'

By Dr. Emmeline Stuart.

SOMETIMES a gardener spends a vast amouut of care and attention over a garden plot. The seeds which he has sown he waters diligently, he plucks out the weeds, he supports the tender plants as they grow, he does all that skill and care can suggest for his garden, and yet he is oft-times disappointed at the results. The longed-for flowers do not appear, or the early blossoms fade after giving a fair promise—his labour seems almost thrown away. On the other hand, one of his seeds blown by the wind over the hedge may take root in the most unlikely ground, and the tiny plant, unaided by supports, takes on a healthy, vigorous, growth, and there, in time, in that waste, neglected spot, a rare flower blooms forth, its beauty seen, maybe, only by the eye of its Creator.

Such a flower was our little Bagum, who came to us one short week ago, and then the Gardener gathered her to bloom in Paradise for evermore.

She was only fourteen years old, and looked less. She had been married three years before to a cruel husband, who ill-used her and often beat her and turned her out of doors. On these occasions she would return to her mother's village for a time and enjoy a little respite from suffering and ill-usage. Then her husband would send for her again, and she would be cruelly treated as before. Finally, for no fault of hers, he perpetrated the most diabolical act upon her in order to kill her. He took the poor child and stripped her, and poured two bottles of naphtha over her and set fire to her. Her screams brought in the neighbours, who threw her into a stream in front of the house, but the blazing naphtha was not easily extinguished. At last they put it out and she was taken first to her mother's village, and from that to us. She arrived on Friday in a large basket in which she could lie down, having travelled over thirty miles in this way. I shall never forget the horror of the sight of that poor child's blackened body as I raised the covering to see the extent of her burns. With the exception of her head and face, her hands and her feet, there was hardly a sound part in her whole body. We applied soothing oil to the hard burnt skin, and wrapped her up in cotton wool and bandages as tenderly as we could. Of course there was no hope for her from the first, and we told her mother so, but she asked us to keep her till she died, which we gladly did. The girl herself said over and over again, 'Don't send me away. You won't let me go back to my husband, will you? Oh! this is a happy place.' We assured her she would never be sent away again.

To our great surprise, she began asking for the 'Book' to be read to her, and begged us to tell her more about Jesus. I say 'to our surprise,' for we did not understand how she had come to know anything about the Christian religion, as she had never been to us before, and no missionary had been teaching her. Then it all came out how a few months previously, on one of the occasions when she had been turned out by her husband and was living in her mother's village, our Christian woman-servant (who belongs to the same village) had gone home for a holiday and had her two children with her. Little Bagum had on one former occasion heard the story of the woman of Samaria from a missionary visiting the village, and her little heart had gone out to the gentle Jesus thus deseribed. She longed to know more, and here was her opportunity. Morning, noon, and night she would come to these two Christian children, entreating them to read the 'Book' to her and to tell her about Jesus. This they did continually, as her thirst was insatiable. She learned a few verses by heart too, and then she was taken back to her cruel husband's home, and was seen no more till she was brought back in that terrible condition to her mother's village. But the seed sown by those childish hands had fallen into good ground, and the Holy Spirit watered it till it sprang up and became the rare flower our hearts have been rejoicing over this week.

Ignorant of nearly everything else in the Bible, she yet had grasped in the most won-

derfully clear manner the leading truths. Over and over again, both in delirium and when quite conscious, would the little voice recite her simple faith in words like these: 'Jesus Christ loves me; He died for me; He has forgiven my sins; I believe in Him; He has got a place for me in heaven.' She asked me the first day if she would get better, and I told her gently she cou'd never be well here on earth again, but there was a happy home in heaven, where all who loved Jesus and believed in Him would go and stay there always, free from pain. She looked up so brightly and said, 'Yes, that will be much better, and *I* believe in Jesus; He loves me, and He will give me a place there.' After that she never said, 'Am I going to get better, or am I going to die?' as before, but always, 'Am I going to heaven?'

As I was sitting beside her on Sabbath afternoon she seemed asleep. Suddenly she opened her eyes and repeated the first verse of St. Mark's Gospel (evidently what she had learned from her child-teachers) 'The beginning of the Gospel of Jesus Christ, the Son of God,' and then added in an explanatory way, 'Yes, the Son of God, that is God Himself, who loves me.' She never wearied of the theme that Jesus loved her. It was just that love that appealed to that little heart which had known so little of love in her short sad life. The Love of Jesus was what attracted her first, and remained with her to the end. 'Jesus loves me' was her constant cry.

One day, when nearly wild with pain, she called out, 'Where is God? He is not here! I *don't* believe.' Then, becoming aware of what she had said, she burst into tears, and sobbed out, 'Oh! what have I done? God *is* here. He loves me. I *do* believe. Oh! will He be very angry with me? Why did I say such a wicked thing?' In all her agony she rarely used a bad word, which was a wonderful proof of the hold her religion had upon her, as coming from the home she did, bad language must have been daily, if not hourly, in her ears. She never called on the False Prophet either, but the name of Jesus was ever on her lips.

The impression made on the women was wonderful. They vied with each other in caring for her, and she was never left a moment alone. They confessed they had never seen such a thing, and I do not think they will ever forget it. The child was so perfectly sure she was going straight to heaven. Jesus had forgiven her sins. He had a place ready for her. She had no fear, but talked constantly of the joy of heaven. It was so different to the callous indifference of a Mohammaden death-bed that no one could but be impressed.

The end came on Wednesday night. She had been delirious the earlier part of it, and had asked to be supported up in bed. Then a change came and she said, 'It is getting dark, lay me down.' They laid her down, and a sweet smile overspread her face, and she repeated several times the words of her favorite hymn, 'Joyful, joyful, joyful.' Then, as if in answer to an unseen voice, she said 'Yes' distinctly three times, and soon afterwards the spirit left the little suffering body and winged its way to the heavenly mansions, where indeed there was a place prepared for little Bagum.

Her death was a happy release, and we all felt it so. We had prayed on that last day that we might not have to put her to the pain of another change of dressing—it was more than we could bear. She had done her little work; she had witnessed a good confession in those short days so full of suffering. I feel sure God had a purpose in bringing her to our hospital. 'How that child believed! 'was the remark of more than one; 'How wonderful it was to hear her talk! What comfort her faith gave her!' I think the feeling of all concerning her death was voiced by a little Persian boy who came running up next day saying gleefully, 'Bagum is singing "joyful, joyful" in heaven now.'

For ourselves, in spite of its sadness, this has been the most encouraging case we have ever had in our hospital; encouraging because we cannot but feel that there may be many others who have accepted the glad news of salvation through Jesus with the same simple, unquestioning faith this child did, and who may never have had the op-

portunity of telling us again. We should never have known of little Bagum's faith but for the terrible cause which brought her to us. The Holy Spirit is, I feel sure, working in many another heart in the same way and watering the seed cast abroad by the hands of the sowers. 'My Word shall not return unto Me void, but it shall accomplish that which I please' was fulfilled in Bagum's case, and shall we not believe in many another case too?

The results of the broadcast sowing can only be known in the day when the reapers enter the Master's presence bearing precious sheaves. Let us thank God and take courage.

WHAT OTHERS ARE DOING.

Paragraphs on Medical Missions.

IN an article on the "Problem of Missions", by the Rev. J. H. Pritchett, D. D., in *The Review of Missions*, we note the following :—

"Jesus did four things: (*a*) He 'went' where the thronging multitude without a shepherd sorely needed His presence and His blessing; (*b*) He 'preached' that they might know that the Kingdom of Heaven and hope was at hand; (*c*) He 'taught,' that they might know how to enter that kingdom, the kingdom having entered them; (*d*) He 'healed' sickness and disease, that all might have proof and appreciation of the Divine character of His person, His preaching and His teaching.

"There are, then, just four things for the church to do in following her Divine Lord, in executing her world-wide commission. They are the same four things that He did; and as long as she keeps herself unentangled with any foreign alliance, she is assured of the same authority, the same power, and the same success that were always His. . . Again Jesus 'healed all manner of sickness and all manner of disease among the people.' The church is just as much under obligation to do this, to the extent of her resources, as she is either to preach or teach. Medical and surgical science constitutes as much a part of the boon that Christianity has conferred upon the human race as churches and schools; and just as the study and knowledge of universal language has superceded the original gift of tongues in preaching and teaching everywhere, so scientific mastery of sickness and disease has taken the place of miraculous cures.

"We are learning, often from sad experiences and humiliating failures, what we ought to have known from the personal life of Him who taught infinitely more by example than by precept—viz. (*a*) That the body of the veriest outcast is worth being rescued in the name of Christ; (*b*) that oftener than otherwise among extreme sufferers, the only way open to the soul is through relief of the body. In all heathen lands, and in many regions which we are trying to rescue from the long and bitter reign of Romanism, the medical arm of our missions is the most hopeful for immediate, for thorough, for permanent results. Our hospitals and dispensaries must be maintained and multiplied."

In India's Women and China's Daughters Miss Lloyd lays great stress upon what we have long felt was one of the most important results of Medical Mission work. She says :—

"Its influence is certainly spreading, and must be a power for good in the vicinity bringing many within reach of the sound of the Gospel. We do not always realize it, but the fact remains that it is not so much our words as our lives and those of our Native Christian fellow-workers which tell among the people. The dispensary being held in the Mission-house brings outsiders into close contact with our home life, and shows them much that goes on. This is a great responsibility, lest anything which might prove a stumbling-block should take place among us. The patients begin to assemble in our verandah between 6:30 and 7 a. m., and before we attend to

them we have prayers in the dining-room with the Bible-women. As the people wait in the verandah they often peep through the curtains, and after a few visits they get to know what we are doing, and we often hear them tell each other that these Christians pray to God to bless the medicine, and that is why it does them so much good.'

Medical Work in Mombasa.

The veranda of the leper's house began to give way yesterday, and makes one think of a masonry building. These three or four lepers are a very contented folk; each has either fowls or cultivetion going on, and as the fowls are destructive to the cultivation it says a good deal for them that they don't quarrel. One I have known over ten years, and he can walk miles (which he has no business to do by the way), and if one month they are losing a finger or toe the next they will be hoeing again; the one trouble is the rats nibbling at the insensitive parts, but the present cat seems inclined to stay.

Medicine in Siam.

The number of physicians in Siam is very large because it is the custom there to change doctors every day as long as a person is ill. The medicines used by the Siamese doctors include bones, tiger and bear teeth, sea shells, fish skins, crocodile blood, parts of snakes, birds' eyes, ravens' bones, alligator shells, stones and chips. A physician in Bangkok is known to have put one hundred and seventy-four different articles in the medicine for one person, the whole to be taken in three doses.

When little children are suffering from the measles cold water is poured over them. Cholera patients are fed on cucumbers and green watermelons. One good thing is that the doctor is not paid if the patient dies. Every doctor has in his house an image of the god of medicine. Every prescription is placed in the hands of this idol for blessing before being given to the patient.

In order to keep away sickness they suspend lanterns over the houses, and they make little boats of banana leaves with wax candles in their centre and float them on the rivers. They wear about their throats, wrists, and ankles bits of string which the native doctors have mumbled over, thinking they will thus be spared from sickness. —*Selected.*

The Buddhists are so impressed with the value of Medical Mission work that they have bought a piece of land in Hakodate and are going to build a large hospital for the poor; they propose to make no charge for attendance.

In the *Mission Field* there is an account of an operation in the hospital of the English Presbyterian Mission in Formosa. The writer, J. A. Otte, (who, we gather, is a lady doctor,) says she was telegraphed for when in Amoy, and was able to help when three English doctors could do nothing, simply because they had not the proper instruments. She says:—

"The whole extra outfit did not cost more than £20, and yet I am sometimes blamed (by laymen, not by physicians) for having been extravagant in the purchase of my out fit. Why! twenty times twenty pounds would not have paid for such a valuable life (a missionary's), and yet I have heard that some of our medical missionaries have been advised from home not to undertake too much 'scientific' surgery. I believe that anything short of scientific surgery is criminal."

The same lady mentions another case in which a missionary would have been obliged to go home to America for an operation if she had not possessed the proper appliances for aseptic surgery. We heartily agree with the opinion Dr. Otte expresses, and we do not think that missionary societies can rightly say they cannot provide these things because they cannot afford them. We are convinced that if their constituencies were informed of the value of good medical missionary work, and of the importance of supplying the doctor, the money would come in.

Selected from the address made by C. F. Harford Battersby, M. D., at the Ecumenical Conference:

"Where wonld our missionary work be, in Mohammedan lands, such as Egypt, Palestine, Persia, Arabia and India, were it

not for the blessed combination of the healing art with the proclamation of the glad tidings of salvation? In how many cases, too, have Chinese suspicion and fanaticism been broken down by the practical view of Christianity presented by the medical missionary? No Medical Mission station can be considered complete without its hospital. It is here that some of the best results, both from the medical and spiritual standpoint, may be obtained.

Dr. Catherine Mabie gives an interesting account of the work done by the American Baptist Missionary Union in Banza Manteke, on the Congo. In the *Baptist Missionary Magazine* she says:—

"Sabbath morning, while busy with my more than two hundred dispensary applicants, now and again through the open window I caught glimpses of the gathering hundreds coming up to sit at the Lord's table, and I could but wish that you might see them for yourselves. Men and women who not long ago were dirty, naked savages 'having no hope and without God in the world,' now with clean bodies, well clothed; many of the men in pure white drill suits, others in native costume of shirt and loincloth reaching to the ankles, the women in clean loose gowns of heavy gingham or flannelette, their little ones also decently clothed, a veritable rainbow of color—a sober, God-fearing people, redeemed unto God by the precious blood of His Son. Each town has its own native assistant, who teaches and shepherds his little flock as best he can, with the counsel and help of the missionary. Word has just come of two new towns opened to the Gospel—four converts in one, one in another. In one district all of the men have left their work and gone out evangelizing into the 'regions beyond,' and without any special urging, save as they were moved by the Spirit of the Lord. Since the first baptism in that part of our district on the north bank of the Congo, but a year and a half ago, more than a hundred have been added to the Church from those towns. And so the work grows."

One of the Patients.

Miss Elizabeth Irvine, in the *Missionary Link*, writes:—

"A young woman who came from a country district about seven miles from our outstation by the sea, heard for the first time the Gospel, and though very illiterate yet seems ready to listen and shows signs of deep interest. When I questioned her about the true God she quickly replied, 'Oh, I am a country woman! I am very stupid; I spin and weave, and must work hard every day in order to make enough to eat and wear.' She came to our hospital to be treated for her eyes, and an operation on one of them was necessary. It was interesting as well as amusing to listen to her attempt to describe how the operation was performed. When asked if it pained her to be operated on, she threw up both of her hands for joy and said: 'I knew nothing until I was brought back and put on my bed; then I was exceedingly better.' It was a wonderful operation in their minds, and all without pain. One sitting by said, 'Oh, the foreign physician is very clever!' The bright, happy face of this woman and her thankful heart must fully repay those who have given their lives to help the poor sick and suffering ones.

"We cannot fully estimate the loving, self-sacrificing spirit which characterizes both physicians and nurses toward those to whom they minister daily—for nothing apart from the love of Christ which constrains them could ever enable them so devotedly to minister to the unlovely and degraded. Speech would fail to describe the wretched condition of a large number of patients. This is what makes Christianity so much more sublime than the heart of man can conceive."

PRAYER.

By Charles Francis Richardson.

If, when I kneel to pray,
With eager lips I say:
"Lord, give me all the things that I desire,—
Health, wealth, fame, friends, brave heart, religious fire,
The power to sway my fellow-men at will,
And strength for mighty works to banish ill,"—
In such a prayer as this
The blessing I must miss.

Or if I only dare
To raise this fainting prayer:
"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I therefore do not ask at all, but still
I trust Thy bounty all my wants to fill,"—
My lips shall thus grow dumb,
The blessing shall not come.

But if I lowly fall
And thus in faith I call:
"Through Christ, O Lord, I pray thee give to me
Not what I would, but what seems best to Thee
Of life, of health, of service and of strength,
Until to Thy full joy I come at length,"
My prayer shall then avail,
The blessing shall not fail.

AFRICA.—THE BOER WAR AND THE NATIVES.

By Rev. C. L. Goodenough.

IN a letter from Rev. Charles Phillips, of Johannesburg, who has a large mission work there among the "Cape" colored people, he writes, "There will be splendid opportunities for Christian service and extension work when we return, and I hope God's servants will rise to the height of their opportunities."

Our mission in Natal has the same conviction of the outlook for mission work, for at its annual meeting, held in July last, it was "Resolved, that the present offers a very much enlarged opportunity for a forward movement at Johannesburg."

What are the grounds of these various expectations, and what is the outlook for the natives and for mission work in the Transvaal as the result of the war?

What the British will do in the two colonies lately annexed can only be judged by what has been done in the two adjoining English colonies, Natal and the Cape Colony. In the English colonies named considerable areas of land have been set apart and vested in trustees for the exclusive use of natives. Besides this, in both colonies, natives have the same right to buy land as white men, and many natives own their own farms, having their own homes, which are to them what homes are to the English—their castles.

In the two Dutch republics no black man was allowed to own land. Wherever he dwelt it was as a squatter on the sufferance of some white man. If he lived in the country it was on some white man's farm, and he could not go beyond the confines of that farm without the owner's permission. Near the towns he lives in the small native village set apart for natives; but even here his only right is a monthly permit, which is given to those only who are servants in the town. It will easily be seen that under such circumstances there could be for a na-

tive no hope of rising, no sense of security, no settled home. He was a servant, and such he must remain. The whole aim and end of legislation for the black man was to make him more useful to the whites.

Again, in the English colonies, large sums are set apart for the education of the natives. In Natal it was made a condition by the Imperial Government in granting responsible government to the colony (Natal was before that a crown colony), that £10,000 ($50,000) should be given annually from colonial funds for the education and amelioration of the natives. In the Cape Colony a still larger sum is spent on native education. On the other hand, nothing whatever was done by the two Dutch republics for native education.

Again, there was a law in the Transvaal, known as the "Plaker's Wet," according to which law not more than five native families were allowed to reside on one farm. The object of the law was to give bad masters an equal chance with the good in getting native servants to work their farms. Under this law, commissioners for the natives have threatened some of the missionaries to break up their mission stations by sending away all natives except five families. They had the power to do it under the law.

It is reasonable to expect that in the matters mentioned—the ownership of land, education and liberty of residence and movement—the position of natives will be much better under British rule than it has been under the Boers. At the same time we must not expect too much. The local sentiment will be very strong, and will necessarily modify, in some degree, the real wishes of the British government and people.

Our mission in Natal doubtless had something more in mind than the improved condition of the natives under British rule, when it resolved that the present offers a very much enlarged opportunity for a forward movement at Johannesburg. With settled peace, and the removal of the black cloud of uncertainty which has for some years been hanging over the Transvaal, there will come an era of great prosperity, —the opening of many new mines and the starting of new industries. These will require a very large increase in the number of natives coming into the Transvaal, and that will mean greatly increased opportunities for mission work. Oh, that the churches could understand how grand these opportunities are, and would furnish the money and workers needed to take advantage of them!

Here are gathered at Johannesburg and along the Rand thousands of natives, coming from every part of South Africa—from Cape Town, a thousand miles to the southwest; from the Zambezi and Lake Nyassa, a thousand miles and more to the northeast. They came from mountain and valley, from the low, fever-stricken districts of the east coast, and assemble here on this high, healthful tableland. They are not scattered, but gathered in compounds, containing from 500 to 4,500 natives each. While they represent every native race and tribe in South Africa, yet two native languages are sufficient for work among nearly all of them—the Zulu and the Basuto. Here are native helpers and books ready prepared—the Zulus, by our own mission in Natal, and the Basutos by the French mission in Basutoland. There are Bibles, hymn books, primers and reading books in Zulu and Basuto. It would seem that our mission in Natal had been raised up for such a time as this. Think of the inspiring possibilities of this work! Who can tell how far the gospel light set up in one of those compounds on the Rand will finally shine? It will shine into some dark hearts there, and prove, as it is proving, the power of God unto salvation. It will be carried by some back to their dark homes and communities, and be relighted where no missionary has ever gone. Only eternity will reveal the result.

We women of America are more blessed than those of any other nation. The best civilization of any age or nation has never made homes so bright, so happy, so secure as are our homes. Dare we remain in passive and idle enjoyment of these blessings without an active act of thanksgiving to Him through whom alone these blessings are possible?

Thank-Offering Department.

KEY NOTE—"We will show forth the praises of the Lord to all generations."

A TWENTIETH CENTURY THANK-OFFERING

—OF—

$75,000 FOR MISSIONS!

Our Watchford for 1901:
Less of Self—More of Christ.

Your Own.

John 6:35.

What if *your own* were starving,
Thirsting with famine pain,
And yet you knew where golden grew
Rich fruit and ripened grain:
Would you hear their wail
As a thrice told tale,
And *turn to your feast again?*

John 7:37; 4:11.

What if *your own* were thirsting,
And never a drop could gain;
And you could tell where a sparkling well
Poured forth refreshing rain:
Would you turn aside
While they gasped and died,
And *leave them to their pain?*

John 8:12.

What if *your own* were darkened,
Without one cheering ray,
And you alone could tell where shone
The pure sweet light of day;
Would you leave them there
In their dark despair
And *sing on your sunlit way?*

John 14:6.

What if *your own* were wandering
Far in a trackless maze
And you could show them where to go
Along your pleasant ways:
Would your heart be light,
Till the pathway right
Was plain before their gaze?

John 8:32-36,

What if *your own* were prisoned
Far off in a hostile land,
And the only key to set them free
Was held in your safe command:
Would you breathe free air
While they stifled there,
And wait, and hold your hand?

Yet.—*what else are you doing,*
O ye by Christ made free,
If *you'll not tell* what *you know so well,*
To those across the sea,
Who have never heard
One tender word,
Of the Lamb of Cavalry?

"*They're not my own*"—you answer,
"*They're neither kith nor kin.*"
But they are *God's* own: His love alone
Can save them from their sin.
They are *Christ's* own; He left His throne
And died *their souls* to win.

—*From Mission Band Helper.*

A Thank-offering Message

In keeping the call for a $75,000 Twentieth Century Thank-offering before the women of the church during the past nine months, we are deeply indebted to the Magazine Committee for having cheerfully granted the request of the Women's General Missionary Society to add four pages to each number of the Magazine for the use of the Thank-offering secretary. If we are to judge from letters received from all parts of the church expressing gratitude for the helpfulness of this department in the work of the congregational societies we must believe that time and strength have not been expended in vain, and that good results will be manifest when the liberal Thank-offerings will be laid upon God's altar at our coming convention.

We are grateful for the kind reception lately given throughout the church to the 25,000 copies of the leaflet "Thank-offering Question Box Opened" and to the Prayer Calendars. The large orders for extra copies, to be sent to congregations where it is desired to have at least one copy of each in every home, are very encouraging. We trust that the former will give all needed information on the subject of the giving of Thank-offerings and that the latter may lead to daily prayers for the advancement

of Christ's kingdom in all departments of our church's work.

The deep interest manifested in efforts to help raise the $75,000 through personal appeals to women of means for special Thank-offerings, over and above the regular offerings through the boxes, and the generous responses to the letters of appeal to individuals, bode well for our Twentieth Century offering.

Are there not many throughout the church who have not yet been appealed to through private letters, who desire to contribute special offerings in memory of loved ones whose lives have been a continued benediction to them? Are there not those who have great reason to be thankful for health restored or friends brought to Christ during the year, or for somespecial blessings which should call for the special offerings of gratitude? May we not have more such offerings to report at the Monmouth convention in May in addition to those we have already received? Ere this letter is read from the pages of the Magazine the large majority of congregations throughout the church will have held their annual "Ingatherings" of Thank-offerings. We believe there has been joy in heaven over the great multitude of United Presbyterians who have joined together in singing songs of gratitude to Him who hath "daily loaded them with benefits," and have proved their gratitude with Thank-offerings for the extension of His Kingdom. If there are any who have not given their gifts—(be they large or small), it is not yet too late. Our treasurer, Miss E. J, Sloan, 5150 Liberty Ave., Pittsburg, Pa., will keep her books open for this year's offerings until June 1st. Money sent to her by societies or individuals after that date will have to be reckoned with the offerings of the following year.

We believe there is not a woman, young or old, in our denomination who if properly approached will not take some part in helping to raise the $75,000 Thank-offerings to be laid upon God's altar next May at the annual meeting of our Women's General Missionary Society in Monmouth, Illinois. If each one will do her full part we can easily make this first year of the new century our banner year in the giving of Thank-offerings into the Lord's treasury. Let all the Christian women of our churches unite prayerfully in *asking* for and *expecting* great things for this department of our work for the Master, and that God will abundantly bless the gifts and the givers.

Yours sincerely,

MRS. MARY CLOKEY PORTER.

Allegheny, Pa.

Where Is The Gold?

No gold! No gold!
There are souls that are wandering all around
Who have never heard the gospel sound;
'Mid the desert sands or under the palms,
There are voices for grave sweet Psalms;
In idol courts or by Ganges' tide,
There are hearts awaiting to open wide:
—But—our hands are heavy—our feet are unshod,
For we let not the gold go forth for God.

Where is the gold, the fair, bright gold,
Which is given the church for her Lord to hold?
I see it gleaming on mirrored walls
Where the ransomed sit in their ceiled halls;
I see it shine in your robes that change
Their costly beauties, so sad and strange,
"Adorning" the lovers of God's meek word
Who *say* that they strive to be like their Lord.

Pray o'er the gold, God's gifted gold
Which He gives to His saints for their Lord to hold:
Then scatter the gold in the seed-time brief,
For the glory cometh with the harvest-sheaf.

—*Selected.*

Thank God for Everything.

I'll thank God for everything. When the day is done, if it has been committed to his care, even though all is contrary to my wishes and expectations, I'll thank him for the love that considered my welfare rather than my desires. When the day is gloomy I'll thank him for the gloom that gives me greater appreciation of the sunshine. Through the day I will try to be cheerful, and I will make the day as bright as I can with pleasant words, smiling face, and happy, sunshiny songs; and then I'll thank God for permitting me to bring joy and brightness and sunshine into the lives of others.

If it shall please him, and is for my good that I should be sick, I will try to soothe my pain with thoughts of his precious prom-

ises, and of all my dear Saviour suffered for me. I will bear all things patiently, and make as little trouble as possible. I will forget my pain in trying to speak a good word to all who may come to see me, and then I'll thank God for this, and the precious promise that "all things work together for good" to his children.

I will thank him for the joys of others; for the happy, smiling faces I see all around me; for the prosperity of my neighbors; for the sunshine, the flowers, the birds that sing; the soft and gentle breezes, and the fierce gale that sweeps over the earth, knowing that one is as necessary as the other. I'll thank him for the lightning that flashes athwart the skies, and the deep thunder that makes the earth tremble, and in it I'll try to see only good, and cause for rejoicing.

I'll thank God in the morning for all the blessings of the day, and when the day is closed, if things have not been as I had wished them, I'll thank him for giving me something better, and for the spirit that put it into my heart to thank him.

I'll thank him for the good things of my early life for which he has never been thanked. I'll thank him for all he has given to my parents, and to my brothers and sisters that may have forgotten to be thankful.

I'll thank God for every soul that is won from the world, and for every one that is being built up in righteousness, whether they belong, or are added, to the church of which I am a member, or not—I'll just thank God because they're in the kingdom.

I'll pray God earnestly for a deeper and wider appreciation of his goodness, for faith that will enable me to see good in everything, aud grace to help me to believe there is good whether I see it or not.

I'll ask him to help me magnify the good, and make the evil as small as possible; I'll ask him to help me tell the good to all, and say nothing about the evil—rather, forget it; I'll ask him to help me see all the good there is in my fellow men, and appreciate it, and not be slow in letting it be known that I see it; if I see any evil, may I have grace to keep it to myself.

Let this be my prayer continually: "Lord give me a thankful heart, and let my nearness to thee be marked by my thankfulness.

Editorial.

"And He shall charm and smoothe, and breathe and bless,
The roaring war shall cease upon the air
Falling of tears and all the voices of sorrow,
And He shall take the terror from the grave.

* * * * * * *

And He shall still that old sob of the sea,
And heal the unhappy fancies of the wind,
And turn the moon from all that hopeless q est;
Trees without care shall blossom, and all the fields
Shall without labor unto harvest come."

—*Steven Phillips.*

The Annual Meeting.

The time has almost come when delegates to the W. G. M. S. convention shall be arranging their house-hold affairs with regard to an absence from the domestic helm. This means much anxiety and self-sacrifice, not only on the part of those who go, but of those also who abide. The prayers of the convention should include the ones who remain at home as well as those who present themselves at its sessions. Another thought is that there should be as much concern to arrange our spiritual economy as is manifested with regard to the temporal preparation for this meeting. A heart prepared to receive blessing is not the heart which shall be disappointed.—"Open thy mouth wide, and I will fill it," saith the Lord.

From the annual report of the Waldensian church is taken the following incident with regard to Humbert, the late King of Italy:

"In 1891 the population of the valley of San Martino were massed together at Perrero, impatiently awaiting the sovereign's arrival to take the oversight of the annual military exercises. At the spot where the king was to leave his carriage, the priest of the valley and fifteen magistrates (syndics) ranged in line, were quite naturally expecting to be the first who were to be presented to him. At the very end of the line, the moderator of the Waldensian Church and the President of the Evangelization Committee were modestly holding back, more in doubt than in hope of getting a word with His Majesty. The King arrived, left his carriage and observing the two Waldenses, passed without stopping in front of the priests and magistrates, and went straight toward the second with outstretched hand, exclaiming, 'Here I am in the country of acquaintances! How do you do, Sig. Prochet?" The astonishment of the priests and the delight of the Waldensian populace may be better imagined than described. We had so long been the last!"

We very cheerfully give space to part of a letter from Miss Anna M. Strain, who kindly calls our attention to an omission with regard to the establishment of missions in South America. Had the borrowed article been quoted in full with the appended notes, this blunder would not have taken place.

"I beg leave to correct an error in the December number in an article from the "Missionary Record" on "South America—the Neglected Continent." It says "Ecuador, lying on the equator has no missionary and never had." It is five years this coming June since a very earnest and devoted little band of missionaries entered that large field. This band went out in full faith trusting in God, yet not knowing whether they would be permitted to enter the country, and it was not until several months after the party reached Guayaquil that the new law was passed allowing freedom of religion. One of these first is our Brother J. A. Strain now located with his family at Ambato, having just gone there from Guayaquil. Early in his work there, our Brother was overtaken on his way out of Guaranda and mobbed, his Bible and tracts torn to bits and it seemed for a little that he would be literally torn to pieces; but a Divine Providence was watching over him, and the mob, disagreeing among themselves as to how to dispose of him, led him back to the city. On his way into the city a woman threw a tumbler from an upstairs window, but again God permitted no harm. On reaching the town an officer took the rein of the horse and shouted that he would "shoot the first man who would lay hands on him." Mr. Strain was sent out next day under guard of twelve soldiers.

"Praise God! Ecuador has been opened to the Gospel and there are more than twelve (do not know exact number) faithful missionaries telling the story of Jesus and His love. They are sent out by the "Gospel Union" which has its headquarters at Kansas City, Mo., and whose general director is Mr. Geo. S. Fisher.

"Mr. Strain is also agent for the American Bible Society and has sold hundreds of Bibles and tracts. They have already some native Christian workers, but the field is large and needy and more help is needed as in India."

A movement to equip more thoroughly the Asyut Training College in Egypt has been so clearly set forth in our church papers that it would seem superfluous for us to dilate upon it. We cannot keep silent entirely, however, expressing our hope that this effort to raise $100,000 for the College may be successful. We gather that the Board of Foreign Missions approves of the specialization in this case. It is understood that the sums given shall be outside the regular contributions to the Foreign Board. Gifts, large or small, are earnestly solicited. The pledges will be received by Mr. J. J. Porter, 918 and 920 Penn Avenue, Pittsburg, Pa., while money for this purpose should be sent, via congregational secretaries and presbyterial agents, to Mr. J. D. Fraser, Monongaheha National Bank, Pittsburg Pa.

In a recent number of the Advance, there is a paragraph which we cannot refrain from quoting, so pointed is it, and so truthful:

"There lies before me a church leaflet in which it is stated that not a single article had found its way that

week to the parsonage for the 'missionary box.' And this sentence follows, 'Surely it is more blessed to give than to throw away those old and shabby articles of clothing which you no longer want." And when I read it I felt as if some one had struck me. I do not know what kind of a 'missionary box' it was. But I know of no kind of a missionary box in which anything 'shabby' has any place. For the devoted people to whom they are sent the humiliation of being obliged to receive such aid is relieved only by the love that makes the gift as beautiful and perfect as possible. And then 'blessed?' Oh, no. There is nothing blessed in giving away what 'you no longer want.' It may be frugal, but do not call it by any higher name. That is not the kind of giving of which He who gave Himself was thinking when He said, 'it is more blessed.' And yet, come to think of it, perhaps it is more blessed to give 'old shabby things' than to receive them. The pastor must have been dealing in sarcasm."

Dr. R. J. Miller, the devoted editor of the Christion Union Herald and our Sabbath School literature in general, started last February on a journey to Egypt and the Holy Land. Though Dr. Miller is surely entitled to a rest after his years of earnest labor for the church, yet we understand that this trip is taken not entirely in self-interest, but that he may be more abundantly furnished for that work to which he has been called of God.

It may be possible that some treasurers of local missionary societies do not realize that the books of Miss E. J. Sloan will close April 14th, and that funds received after that date will be reckoned in next year's receipts. As the needs are pressing, it is urged that promptness be observed in making remittances.

"I never saw a moor,
I never saw the sea;
Yet know I how the heather looks,
And what a wave must be.

I never spoke with God,
Nor visited in Heaven;
Yet certain am I of the spot
As if the chart were given."

—*Emily Dickinson.*

Attention is specially directed to the leaflet, "Africa; Questions and Answers." This may be secured at the rate of five cents per copy from the literature secretaries. *Please observe* that, until further notice, orders for literature, unless directed to the various presbyterial secretaries, should be sent to the following address—Literature Secretary Room 704, U. P. Publication Building, Pittsburgh, Pennsylvania.

It was the privilege of three members of the Magazine Committee to meet with the Women's Board on March 5th, and to participate on the next day in a conference with regard to Magazine affairs. On this occasion, several plans were discussed which had as their object the promotion of this periodical's usefulness and attractiveness —characteristics which we think need not be antagonistic. As it is expected that an official report of this conference shall appear in our pages, we shall not here enter into details. Be it ours to speak of but three things: first, our appreciation of the great personal kindness and hospitality shown us by the Women's Board; second, our better understanding of this Board's ability to transact ably and faithfully the trusts committed to it; third, our gratification in seeing the evident devotion of its members to the cause of Christ and to the welfare of the women's work in our church. So far as we were able to observe, the secretary of each department was thoroughly acquainted with her business, and sincerely concerned for its prosperity.

Under the capable leadership of Mrs. H. C. Campbell, the representatives of the Magazine Committee had, during their brief visit in Pittsburgh and Allegheny, the opportunity of visiting the three institutions under the care of the United Presbyterian Women's Association. There is, of course, an element of sadness inevitably present in the heart whenever one inspects such places; but we are glad to say that the sunnier aspects predominated in those which we visited on this occasion. The formal report for last year appeared in our March issue, and we feel that a perusal of it will give a more complete view of these institutions than we should be able to formulate from our passing survey. Allow us, however, to refer to the apparent freedom of the children in the Orphans' Home, who, though evidently docile and well-controlled, yet fol-

lowed us without restraint from room to room, coming affectionately close to us as if they were not accustomed to repression and rebuffs. We wish that all our readers could see these children, who, though carefully trained and attentively cared for, are nevertheless necessarily deprived of many of the tender ministrations of home life. Will you not think of them next summer when the request is made that your homes may be opened for a few weeks to some of these orphans who know no home other than one provided by the benevolence of the church? It is good that they have so safe and comfortable a refuge as the one provided in Allegheny; but a little change in the vacation time would no doubt be helpful both to the minds and bodies of these dear children, and also will be a relief to those who care for them during the rest of the year. Just behind the Home is the Memorial Hospital. This, while clean and cheerful, is not as ample as might be desired. You will remember what Mrs. McElwain said, in the report to which reference has already been made, about the intention to erect a much larger and more complete Hospital as soon as funds and circumstances shall allow. This is an object which must appeal strongly to the sympathies of all. The Home for the Aged is beautifully situated in a suburb of Pittsburg, in a handsome, old-fashioned mansion which has been adapted and augmented until it is now well-fitted for the purpose had in view. Very attractive are the furnishings, each room having an individuality in its arrangement and ornamentation which is a pleasant contrast to the uniformity so often found in institutional life. The inmates seemed comfortable, contented, and, in many cases, even cheerful. We could but wish that all old people might have the prospect of so happy a haven in their declining years.

Let us not be unmindful of these benevolences of our church. By money and by donations of other kinds let us secure our share in the carrying on of these works of mercy.

Conference on Magazine Work, Held March 6, 1901.

During the worst blizzard of the winter Mesdames Hutchison, Wilson and Dean, members of our faithful Magazine committee, came upon invitation of our Board to sit with us during one of our regular meetings and to hold a free conference upon Magazine work. We had a very delightful visit from these sisters, our only regret being that so many of our members were prevented by illness either, personal or relative, from meeting with them. They sat very patiently during our meeting on Tuesday, seeming much interested in our routine of work. By invitation of Mrs. J. J. Porter all were invited to her home for luncheon on Wednesday, where in addition to the beautiful appointments of table and dining-room each guest found at her plate a lovely hand-painted satchet with monogram of W. G. M. S. and Magazine, the gift of Mrs. R. M. Russell who was prevented by illness from meeting with us. A vote of thanks was tendered Mrs. Russell and also to Mrs. Wm. Flinn, who sent a box of narcissus containing a blossom for each guest.

Immediately upon leaving the dining-room conference opened with prayer by Mrs. Wilson of Xenia. As Mrs. Herron was too ill to leave her home, Mrs. E. W. Hill acted as chairman. Mrs. M. W. Porter acted as recording secretary. Many important questions concerning our Magazine were discussed such as "What shall we advise concerning the disposition of the many and valuable papers read at our annual conventions?"

Some are long, and it seems almost impossible to print all these papers during the current year in the Magazine without crowding out other valuable and practical articles on subjects demanding immediate information.

After a very full and free discussion it was decided, by motion, as the mind of the conference, that we ask the coming Convention to commit all papers read at that meeting to the custody of the Literature committee of the W. G. M. S.

In order to avoid repetition and printing of "old" matter, the Magazine committee was authorized by the conference to refuse to print articles which have previously appeared in the church papers. This does not however apply to notices.

As the column on reviews seem to be both

popular and instructive it was the mind of the conference that the Magazine committee should purchase books deemed necessary to keep its work "up to date."

It was also decided, in view of the importance of the work to give the Thank-offering department two pages throughout the year.

As this conference had in mind as its chief object the furthering of the Master's cause among the women of our church, it was decided to publish a brief record of the same in the Magazine and to spread it upon the minutes of the Board.

This gives but the faintest outline of the work of the afternoon, and no idea of the earnest loving words spoken by every member present. We all feel that we received a blessing and that One was present whose loving power was felt although unseen. We hope to enjoy similar conferences annually, believing that, as we grow to know each other and our lines of work better we shall increase in wisdom and that love which thinketh no evil. After we had united in singing the 133 Psalm, we bade farewell to our genial hostess and turned our faces homeward with deeper resolve to serve Him better than ever before.

Our Freedmen.

Any society having sent clothing to "Our Freedmen" without receiving acknowledgment will please understand that it is because there was nothing about the box or barrel, inside or outside, by which it could be identified. This occurs quite frequently, and Miller's Ferry has just notified us that several barrels have came thus unmarked this winter. If the donors will write to Rev. C. H. Johnson, Miller's Ferry, Ala., describing the contents he will gladly make acknowledgment.

C. JANE VINCENT.

Literature

Owing to a protracted absence from home, the general secretary of Literature, Miss Emma Mabon, has resigned her office. Her successor has not yet been elected, but, until further notice, orders for literature sent to Room 704, Publication Building, 209 Ninth St., Pittsburgh, Pa., will receive prompt attention.

LEAFLETS.

APRIL.

	Each	Doz.
Lives Given for Africa	1c	10c.
Women of West Central Africa	2	15.
Child Live in Africa	2	15.

MAY.

Medical Missions	2c	15c.
What our Missionary Doctors Do	2	15.
Medical Missionarics and Their Work	½	3.

JUNE.

The Present Outlook in France	½c	6c.
The Women of French Protestanism	6c a copy.	
The Evangelizing Power of the McAll Mission	6c a copy,	

Outlined Program for May, June and July.

MAY—THE MEDICAL MISSION.

1. The Divine example and command regards medical missions.
2. The value to body and soul of this work, and its use as a door-opener in mission fields.
3. The incentives to the support of this department.
4. The various divisions of medical mission work.
5. What should be the training and character of a model medical missionary.
6. Women as medical missionaries.
7. Is this branch of the church's work advancing?
8. Sketches of the work done by our own medica- missionaries in Egypt and India.

Roll call. Facts about this work in other foreign lands.

LITERATURE.

Consult the Minutes of the W. G. M. S.; The Medical Mission, by W. J. Wanless (Presbyterian Board of Publication, 1319 Walnut Street, Philadelphia, Penn.); Primer of Medical Missions, by J. Lowe, (F. H. Revell); An article in the Missionary Review of the World for November, 1900; Leaflet (obtainable from Literature secretaries), Medical Missionaries and their work. Reference to the Double Cross (718 Sansom St., Philadelphia) and to Mercy and Truth (Church missionary society, Salisbury Square, E. C., London England) will be found very helpful.

JUNE—FRANCE.

1. Some results of Popery as exhibited in French history.
2. The Reformation in France.
3. Sketch of John Calvin, the great theologian.
4. The present reaction among French priests and people against Roman Catholicism.
5. Moral perils besetting the French at this crisis.
6. What religious work is being accomplished by the French Protestants at home and in foreign countries?
7. The great opportunity for Protestantism.

At roll call respond by incidents in the life of Admiral Coligni.

LITERATURE.

Consult D'Aubigne's Histories of the Reformation; Blackburn's Life of Admiral Coligni; Baird's His-

tories; The Wars of the Huguenots, by Samuel Smiles: The Life of R. W. McAll (Fleming H. Revell); The McAll Record (Address Mrs. C. H. Parkhurst, 133 East 37th St., New York City); The Huguenot Quarterly (Address Professor Jean C. Bracq, Vassar College, Poughkeepsie, N. Y.). Information may be obtained by application to the Franco-American Committee of Evangelization, 19 East 16th street, New York City. M. H. W.

JULY—INDIA.

1. Conditions of early mission-work in India.
2. Pioneer missionarIes in India.
3. Historical sketch of the United Presbyterian Mission to India.
4. Missionary Educational work in India, as contrasted with the University training there.
5. Self-support in Missions.
6. United Presbyterian Medical Work in India.
7. Book-Review. "The Wrongs of Indian Womanhood," by Mrs. Marcus Fuller.
8. The present needs of India.

LITERATURE.

Life and Work in India by Dr. R. Stewart; Our Indian Mission, Dr. A. Gordon; The Biographies of Carey and Duff; Among India's Students, R. P. Wilder; Our Sisters in India, Rev. E. Storrow; Across India at the Dawn of the Twentieth Century, Lucy E. Guinness; India, by Rev. E. Storrow.

STUDIES FOR 1901.

May—The Medical Mission.
June—France.
July—India.
August—Study of the Work of the W. G. M. S.
September—North American Indians.
October—Mormonism.
November—The Freedmen.
December—The Conflict between the Missionary and the Rum and Opium Traffic.

EIGHTEENTH ANNUAL CONVENTION.

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, MONMOUTM, ILLINOIS, MAY 14, 15, 16, 17, 1901.

Officers.

Mrs. J. T. Logue, President, Cleveland, O.; Miss Mary H. McCulloch, First Vice President, Omaha, Neb.; Miss Hester Young, Second Vice President, Norfolk, Va.; Mrs. Mary W. Porter, Secretary, Wilkinsburgh, Pa.; Miss E. J. Sloan, Treasurer, Pittsburg, Pa.

LOCAL COMMITTEE.

Mrs. J. H. McMillan, Mrs. H. R. Moffatt, Miss Omah Woods, Monmouth, Illinois.

Programme.

TUESDAY EVENING.

"Choose you this day whom ye will serve."

7:45—Opening Prayer and Praise Service: "Commit thy works unto the Lord," Prov. 16:3; Miss Mary H. McCulloch, Presiding.

Anthem.

Address of President.

Praise.

Roll Call, Appointment of Committee on Credentials. Announcements. Reception.

WEDNESDAY MORNING.

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

9:00—Morning Prayer and Praise: Practical Hearing. "But be ye doers of the word, and not hearers only." Ja. 1:22; Mrs. Ellen E. Cooley, Xenia, O., Presiding.

9:15—Report of Committee on Credentials. Roll Call; Delegates rising and responding with a Scriptural promise of reward for service. Minutes. Appointment of Committees.

ANNUAL REPORTS.

10:00—Statistical Secretary's, Mrs. Mary W. Porter.
10:10—Secretary's, Mrs. M. J. Stevenson.
10:25—Treasurer's, Miss E. J. Sloan.
10:45—Finance Committee's, Mrs. H. C. Campbell, Chairman.
11:00—Questions and Discussions.
11:25—Church Extension and Parsonage Secretary's, Mrs. Geo. W. McDonald.
11:35—Xenia Training School's, Mrs. S. M. Kelso, Chairman.
11:45—General Business.
12:00—Adjournment.

WEDNESDAY AFTERNOON.

"He shall gather the lambs with his arms, and carry them in his bosom."

1:00—Special Conference of Thank-offering bearers.

1:45—Devotional Service: The Childlike Spirit. "Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child he shall not enter therein." Mark 10:15; Mrs. J. S. Colvin, Bookwalter, Neb., Presiding.

2:00—Minutes.

JUNIOR HOUR.

Mrs. N. Wylie Stevenson, Presiding.

2:10—Secretary's Report.

2:25—Model Junior Missionary Meeting conducted by Mrs. Emma Nichol, Monmouth, Ill.

DISCUSSION.

3:30—Prayer for our Children.
3:40—Thank-offering Work; Mrs. Mary Clokey Porter, Secretary.

CONFERENCE.

4:10—Report of Magazine Committee. Editor's, Mrs. W. C. Hutchison. Treasurer's, Mrs. S. M. Kelso.
4:20—Report of Literature Committee Secretary.
4:30—Our Publications; How to use them. Mrs.

R. M. Hill.

4:50—Discussion.

5:00—Adjournment.

WEDNESDAY EVENING.

"In everything give thanks."

7:30—Praise Service; Mrs. Mary Clokey Porter, Allegheny, Pa., Presiding.

7:45—Thank-offering Service; conducted by Mrs. H. T. Jackson, Stronghurst, Ill.

Address "I am Debtor"; Mrs. Jennie Logue Campbell, Monmouth, Ill.

8:40—Consecration Service; "A living sacrifice; A reasonable Service." Rom. 12:1.

9:15—Adjournment.

THURSDAY MORNING.

"Be thou in the fear of the Lord all the day long."

9:00—Morning Worship: Freedom through Christ. "If the Son therefore shall make you free ye shall be free indeed." John 8:36; Mrs. Anna M. Pattison, Tarkio, Mo., Presiding.

9:15—Minutes and Roll Call.

FREEDMEN'S WORK.

Dr. C. Jane Vincent, Presiding.

9:30—Secretary's Report.

9:45—Paper, "A glance Southward." Miss Christianita Totten, Athens, Tenn.

10:00—Questions on the work.

10:05—Report of Foreign Mission Work; Mrs. W. J. Reid, Secretary.

10:20—Report of Nominating Committee. Election. Report of Committee on place of meeting. General Business.

12:00—Adjournment.

THURSDAY AFTERNOON.

"Serve the Lord thy God with all thy heart and with all thy soul."

1:45—Devotional Service: Our Duty to the Unevangelized. Rom. 10:14; Mrs. R. S. Cook, Washington, Ia., Presiding.

HOME MISSIONS.

Mrs. H. C. Campbell, Presiding.

2:00—Secretary's Report.

2:15—Paper, "Clouds and Sunshine of the Home Missionaries Life;" Miss Maud G. Morrow, Seattle, Wash.

2:30—Paper, "The Indian Woman—Her betterment; Our Duty;" Mrs. J. A. Speer, Warm Spring's Agency, Ore.

2:45—Paper, "Strangers in Our Land," Miss Elizabeth Wishart, Pittsburg, Pa.

3:00—Prayer for the Home Field.

3:05—United Presbyterian Women's Association.

3:20—Paper, "What Place has Prayer in our Work," Miss Esther Patton, Harrisville, Ohio.

Testimony from members of the Prayer circle.

3:40—Conference. "Our offerings—How Obtained and how Used." Opened by Mrs. F. B. Foster, Omaha, Neb.

4:10—Open Hour.

5:00—Adjournment.

THURSDAY EVENING.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

7:30—Devotional Service. Prayer for workers. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke 10:2; Miss Anna Dowell, Indianola, Ia., Presiding.

OUR FOREIGN MISSIONS.

Mrs. W. J. Reid, Presiding.

7:45—Symposium—Medical Missions: The Physician; Mrs. A. M. Campbell, Princeton Ind. Hospitals and Dispensaries: An Evanlizing Agency; The Need; Miss Mary E. Logan, New Salem, Ind.

8:20—Prayer for the Foreign Field. Praise.

8:30—Address, "Zenana Work;" Miss Rose A. McCullough, India.

8:45—Address, "Educational Work;" Miss Lenora McDonall Egypt.

9:00—Adjournment.

FRIDAY MORNING.

"Whatsoever thy hand findeth to do, do it with thy might."

9:00—Morning Prayer and Praise: The Spirit of the Worker. "Lord what wilt thou have me to do." Acts 9:6; Mrs. J. J. Henderson, Greenwich, N. Y., Presiding.

9:15—Minutes. Report of Committee on Resolutions. Unfinished Business. Parting Words: "Of what benefit has this Convention been to me." Praise. Prayer. Adjournment.

Foreign News Budget.

Egypt.

Mrs. T. J. Finney gives news from Alexandria:

These first few days of February are very important ones in the mission in Egypt. The Synod of the Nile and the Missionary Association are both now meeting in Asyut. Synod opened last Friday evening, and the Mission Association on Tuesday evening, and as the former could not finish business until the following Friday, the two are over-lapping, which is unfortunate, since it delays the transaction of important business in the Association. It was not expected that Synod would take so much time, but, although the sessions last from 9 a. m. to 1 p. m.; from 2:30 p. m. till 6. and from 7:30 p. m. on indefinitely, it has not been possible to finish sooner. Thus you see these Annual meetings are not to be considered exactly as holidays. The meeting of Association will be followed immediately by a meeting in Cairo, of the Presbytery of the Delta.

Much important business is done during these meetings, business affecting all the future of the church in Egypt, and great wisdom is needed. It is not enough that a missionary have zeal, he must have broad

judgment as well.

We were glad to welcome Miss Buchanan back to Egypt yesterday. Not one but many places are waiting for her.

We have been very fortunate in seeiug so many of our friends during the past year. First we had Dr. Carson and Mr. Webster ; next Dr. Thompson, and then Dr. Kyle. Just now we are looking forward with keen pleasure, to seeing Dr. Miller and Dr. Atchison.

Dr. Miller will receive a warm welcome from one end of Egypt to the other, from many who are not Americans, as editor of the *Christian Union Herald*. We are only sorry that our friends do not stay longer and bring their wives along with them. May we not expect some of our women workers soon ?

Mrs. Harvey gives notes from Cairo :

The examination of the students of theology took place the last week in January. The Professors and examining committee were much pleased with the progress the students have made in the various branches. Five young men finished the course of study and they are busy preparing their trials for licensure in the different Presbyteries to which they belong. We miss them in our Cairo church, for some of them are pretty good singers, and Egyptians can do many things better than they can sing. We have enjoyed the evening meetings conducted by them, and their preahing in our pulpit, and there is reason to hope that their labors will be blest to those who hear them wherever they may go.

We are enjoying a visit of a few days from Rev. Wm. Essery, who is Honorary Secretary of the "Bible Lands Missions Aid Society." He is visiting the missions to whom they have made grants of money. This Society has many times given us help in sums larger or smaller, and we hope for their continued help.

The Synod of the Nile is now in session at Asyut and some very important cases are to be brought up for discussion or settlement.

The Association meets on the 5th to hear reports from the different parts of the field, and communications from the Board.

If the church at home could hear the earnest prayers offered at such times, they would be assured that nothing is done lightly, but prayerfully and carefully. May God hear the prayers and grant them, as far as it will be for His glory, in the salvation of precious souls.

Mrs. Reed of Asyut says:

Another school term has opened, and many old pupils have returned and new ones come. Ninety-four new boys have been received into the college. The dormitories are so full that twenty-four boys are sleeping on the floor of the hall until some better arrangement can be made for them. The girls are not all back yet. Doubtless many are delayed by the great rain, which continued the greater part of two nights and a day—the worst rain storm that has visited Asyut for more than twenty-five years. Traffic was almost completely stopped for several days on account of the deep mud and water on the streets.

We have been anxiously watching for the return of one of our girls. About a year ago a Bible woman was wanted in Tanta. Her sister Miriam, then a pupil here, volunteered to go. She had twice refused good offers of marriage because she wished to devote her life to the service of the Lord. Knowing that her father, who is a Copt, would refuse to let her go, she after much consideration and prayer decided to go without his knowledge. Of course he was very angry when he learned that she had done this. She has kept writing to her home people right along, but in vacation time she did not go home lest she should be prevented from returning to her chosen work. This autumn, when school opened, her sister Fardoos asked her brother to bring her to school, but the father ordered him to go to work in the field, and he went, leaving poor Fardoos weeping in the house. Then the mother, a delicate woman, to whom even the climbing of the stairs is an exertion, and so timid that she is afraid to go out in her own village, rose up and said : "Come Fardoos, I will take you ; the Lord will help us." So they started without a coin in their pockets. They walked to the river. The Lord disposed some boatmen kindly towards them, who brought them the river distance free of charge. Another walk brought them to the school where they arrived happy indeed. After a short rest, the mother started back on her homeward journey alone, arriving safely none the worse of the exertion so extraordinary for her. She says that it was all because the Lord helped them. This term, her brother brought Fardoos. Thus the Lord cares for his little ones.

India.

Mrs. Millie Caldwell writes of an exhibition in the Girls' Boarding School at Sialkot :

On Friday afternoon, the 4th inst, all of the missionaries in the station and Col. and Mrs. Brown were invited to attend the jalsa (an exhibition) at the Girls' Boarding School, and to witness the opening of the new building for the Primary departmeut. This building is a memorial to the late Mrs. Martin.

At about 3 p. m. all the girls of the school in their clean white chaddars (cotton sheets or veils) marched into the hall and quietly sat down on the floor. Dr. Martin opened the exercises by prayer. After reading of essays in Urdu and recitations in English, interspersed with songs, the little girls gave a doll drill, which was enjoyed by all. Then one of the older girls read a paper bidding farewell to Miss Lawrence ; and a shawl from the teachers and a Bible in Urdu with the names of the girls on the fly leaf from the scholars was presented to her. After another song by the girls Miss Lawrence responded saying that if she had worked hard it was for "the most obedient girls in the Punjab," after which a paper was read by one of the teachers giving Miss Mary Martin who takes Miss Lawrence's place, a welcome, Miss Martin responding. The exercises closed by all singing, "God Save the Queen," and then we all went over to the new building, Mrs. Browne, wife of Col. Browne, who at present is commanding the station, turning the silver key of admission for us. After prayer tea and cake were served to all present.

This being for the Budget I must not use too much space, but I do want to say, that to me this building seems a fitting memorial to Mrs. Martin, for while she lived she took a great interest in the education of the people and did what she could to help all, especially the children.

"Blessed are the dead which die in the Lord from henceforth ; yea, saith the spirit that they may rest from their labors ; for their works follow with them."

Mrs. Robert Stewart writes :

We are frequently asked, does it seem natural for

you to be back in India? Yes, it doesn't seem as if we had been away. We see the same yellow dogs prowling around belonging to nobody, the same strings of camels, the same droves of donkeys always overloaded, the same crowds of people in the railway trains (and the trains always 30 minutes to an hour late as of yore), the people's fashions unchanged, the same big turbans on the heads of the men, scant clothing if any, on their legs, while a thick blanket may envelop their shoulders; the same mussy-looking soiled chaddars covering the women, and the very same smells. India does not change much.

Is Christianity then making no impression upon the people? Certainly it is. But to an ordinary observer everything appears just about as it was years ago. Faithful work is being carried on by Christian workers and from time to time converts forsake their own false religions and accept the truth; but still crowds of heathen and Mohammedan people pass our church doors every day who have no desire to come in and hear what the gospel has to offer. Every time we pass through the city streets we are saluted by swarms of little girls who, we feel, ought to be in our Christian schools, but they will not come that they might have life. Zenana teachers are going in and out among the women, instructing those who are shut in, and we have the promise that God's word will not return to him void. But it is still sowing time in India, and there is much land to be possessed.

As for myself, I am trying to help the wives of the seminary students in Bible study, and practical suggestions relating to the care of their children and their homes. And, by the way, a pastor's home here is not quite all that some of our American friends may imagine it to be. One or two low rooms, mud-walled, mud-floored, two or three charpas (the rough little native bed useful for so many things besides that of sleeping upon), a little mud fireplace, two or three cooking vessels, a shelf perhaps for books, a box for clothing (which often is not needed since all the clothing will be on the family back), a string stretched across one corner of the room upon which to hang anything for the moment not in use. This often constitutes a native "home," and our students and pastors know little of the comforts which Americans call necessities. We try to teach our women to be neat and clean and to live such lives as will commend the gospel to their heathen neighbors. We also try to teach them to train their children to be worthy members of the household of faith.

Miss McCahon, of Bhera, writes:

In a former letter to the Budget I mentioned a young woman of this place (Bhera) who had been baptized in Lahore, but who was then living with her Mohammedan friends as a Mohammedan; and I asked that prayer be offered for her. I am sorry to say I have no better report to make yet, and I wonder if the reason can be that we have neglected to pray for her as we should. I went to see her today, but she did not appear, and I learned from the women living in the house that she had not confessed Christ before them. They say she is keeping the fast like the rest of them. They know she was baptized but not from herself. So I again appeal to the readers of the Budget to importune God on her behalf, that He will awaken her, and so fill her with His Spirit that she will boldly witness for Him even in the face of His enemies.

In a village in the district a woman sent for us to come to her house as she was blind. We went and found a bright intelligent young woman who told us her story as follows: "Some nine months before a native midwife had given her some medicine which caused such intense pain in her head that she forgot all the other pain of her confinement and when her child was born she became blind. She appealed to us to restore her sight. We urged her to go to Jhelum to Dr. Johnson, and she promised to do so, but a week later we found her still there, experimenting with some ointment some one has sent her. Her eyes were very much inflamed and very painful. My heart aches for her. She says she could read fluently, and she seems an unusually intelligent woman.

Mrs. W. J. Brandon writes from Gujranwala:

DEAR FRIENDS:—You may be pleased to hear from the "new missionaries," and we are glad to have an opportunity to tell the church at home how we were received by the mission.

We arrived in Sialkot on Oct. 22nd. We certainly received a most hearty welcome, arriving as we did during "Annual Meeting." It was an occasion never to be forgotten. We enjoyed meeting our fellow-workers and account it an especial privilege to have arrived at this time.

Your hearts have been open towards India during the last year. You listened to the accounts of suffering among the people, and now doubtless, as you have linked arms with them in distress, you will go side by side with them before God in thanksgiving. You gave substantial proof of your pity in their distress. Enter as heartily into their gratitude, and America as well as India will have been taught a lesson of love.

The rains of last summer coming after such dire want led to the planting of an unusually large acreage in this section. Now the winter rains have been good and the country is green and gives good promise of a bountiful harvest.

The missionaries are all especially busy at this season. The weather is fine, and the itinerating missionaries of the different stations are making the rounds of the villages in their several districts and are giving good reports.

Last week the Zafarwal missionaries joined forces with Miss Emma Dean Anderson at Pasrur and held a series of special meetings preparatory to dispensing the "Lord's Supper." The meetings were held with more especial reference to Christians than to non-Christians. Fourteen of the orphans who were rescued about a year ago were admitted to the church; also a woman and three young men. All received baptism.

This is examination week in the schools, Mr. Porter in the boys school is superintending the examination in this place. He has about four hundred boys under examination. It is a picture partly familiar and partly new to us. They all sit "tailor-fashion" on the floor without a desk or board before them, in rows sufficiently far apart to permit a teacher to pass among them, each boy sitting squarely behind another and each holding his paper properly before him with the heavy corps of watchers makes cheating quite difficult.

The boys each pay a considerable deposit before they are admitted to the examination, and if one is found doing unfair work he is dismissed from the examination, forfeits his fee and is blacklisted in all the schools of India. and cannot appear for examination again for two years. The examination in geography,

grammar, and especially arithmetic, is the same we puzzle over in America. One is reminded that it matters not how dress and manners differ, facts are the same in all parts the earth and the answers given sometime indicate that the intelligence that grapples with them is not different whether here or there. For instance, a student taking the law examination in one of our universities in America is reported to have answered the question, "What was the Dred Scott Decision?" by saying, "Dred Scott was a judge in the Supreme Court, but I do not remember just what his decision was." Here a student answered the question, "For what is Chili noted?" by saying "Chili is noted for its chillies."

If we were to mention what has impressed us most in India, we would say the unworthiness of the people, and the utter lack of confidence among themselves, and on the other hand the stable integrity of an occasional Christian among them. The very density of the heathenism from which they have come makes Christian character here shine with added brilliance.

May the time soon come when there shall be multitudes more of such Christians, who are the first fruits. To this end let the church's prayer and effort be one.

Mrs. Robert Maxwell writes, Feb. 26th, from Rawal Pindi;

We received an invitation to a wedding last week, and I thought I would write about the first one I had over seen in India.

The invitations were printed in gilt letters on a card very much like American invihations. The wedding was in our church, which was very prettily decorated with palms. The bride walked into the church with her father, her sister who was bride's maid following them. The groom met them in front of the pulpit. The bride wore a white silk dress and a very fine silk mull veil. It was not worn as an American bride would wear her veil, but as she had always worn her chudder. The sister wore a violet colored silk dress. After the ceremony the bride and groom took a carriage ride and stayed long enough for the guests to get to the home of the bride's parents before they came. They served wedding cake, native candies and tea. One can hardly imagine that this was in India.

To-night, Mr. Maxwell spoke to the soldiers at the Garrison Prayer Rooms; and also Mr. Anderson at an open air meeting to about 100 soldiers. They listened very attentively and sang with great vigor. Every Saturday afternoon Mr. Maxwell has a prayer-meeting in Miss White's home for the railroad people.

Mrs. Anderson has started a native brach of the Y. M. C. A. among the girls in our church here. They all seem anxious to study the Scripture.

All in this station are well at present.

Letters from India

JHELUM, INDIA,
November, 22 1900.

MY DEAR FRIENDS:—It is over a month now since we arrived home, but I have been too busy to write a letter before. We had a most enjoyable voyage; the sea was calm all the way through, and I really had no sea sickness, which was such a treat, (you know what a bad sailor I am,) and both Miss Moran and I picked up wonderfully.

Our home coming was a real joy to us when we arrived at Jhelum on the morning of the 17th of October. Misses Gordon and Fulton our two missionary sisters and all our hospital workers were at the station to welcome us back. At the same time we had letters of welcome from almost all our missionary band to greet us at Bombay, but when we neared our house there was quite a crowd in our compound and at our the gate of *native Christians*—men, women and children, old and young. They had over the gate the words "Welcome Home" in large letters made of new cotton on a ground of turkey red; and then they had fireworks, and that evening they simply took possession of our house and compound and there was a great rejoicing at our return home. I can assure you it did our hearts good.

Working among our Christians, the year round, and especially in time of illness, I have often been grieved to see such little real gratitude for service rendered. They take everything as a right and demand it often as their right. After all most of them are like children in their understanding and appreciation, and like children they do love us and we in return must accept them as babes in Christ and not expect too much, but help to make them stronger.

We found our work in the hospital in very good condition. The summer was a very trying one all over the Punjab, but our faithful little band of workers stuck faithfully to their post and did their work well.

We have had abundant rain all over India; so there is every prospect of a plentiful wheat harvest; yet our people have suffered so in the past that they have not much strength left. Just now three-fourths of our hospital cases are really starvation cases; we have taken them in and are feeding them and when they are strong and able for work we will give them a little money to buy food till they get work and let them go home.

In January I want to get out into the

district myself and do itinerant work in the villages and so help the poor, many of whom are not able to come to us, being so far away. At present I am rather closely bound to the hospital as my hospital assistant, Mrs. Mathews, is away taking a much needed rest and we have several operations to do, for which winter is the most favorable time.

Our missionary ladies, both from Jhelum and Bhera, are going out into the district for a couple of months and we have given them some help so that they can help the poor sick in the villages as they go about.

Send us a line. It will do us good, but above all remember us and the work in your prayer.

Your loving missionary,

S. E. JOHNSON.

SIALKOT, INDIA,
Dec. 5th, 1900.

DEAR MAGAZINE EDITORS AND READERS:—Not long ago I was looking over a bound copy of the Magazine for 1895, and was interested in an excellent article of Miss McCahon's on "Requirements for Successful Mission Work," in the course of which she stated that "The married ladies have their households and their children,—yes, and their husbands too, to care for, and they cannot do the work outside of their own homes that the others do. Their time is so occupied with family cares, they do not acquire the command of the language that is necessary to efficient work, nor have they the time or strength to attend to it."

I am realizing more and more the truth of this. Our mission work is mainly within our own homes; and yet I am coming to realize too that a married woman may do a work and a good one outside her home, which though not of the kind that has a place in mission reports, has yet its place. We believe in the annals on High. Many times I have listened to a recital by the natives of the good works of Mrs. Barr, Mrs. Martin, Mrs. Stewart and others, showing in many ways that their influence was not small nor their example and work without results. The mere fact that they were mothers seems to have created a bond of sympathy between themselves and native mothers, which could not otherwise have existed—at least in the same degree—and gave them an exceptional opportunity of conferring sympathy and kindness. We trust that those of us who have more recently come to the mission field may learn more fully to use our varied opportunities of doing good to these people. The limited knowledge some of us have of the language does hamper us in our efforts, but need not hinder altogether; yet if we have the love of these people and a willingness to do good as we have opportunity, our influence will not be *limited* to our own homes and families.

Sincerely yours,

BLANCHE C. BALLANTINE.

Young People's Department.

MEDICAL MISSIONS

A Study By One Who Has Seen Them.

"I believe in Medical Missions," says Mrs. Bishop (the great traveler and one of the greatest authorities of the present day in such matters) because they are the nearest approach now possible to the method pursued by the Founder of the Christian faith and to the fulfilment of His command, "Heal and Preach." Let us picture a twilight scene. The sun is setting and crowds of miserable people are gathered together in a village street. We hear the harsh screams of the demoniac, the piteous cries of the sick and suffering, here and there the sorrowful one bowed down with grief. Here is an outcast; here a leper. Sightless eyes are turned as in the midst moves one up and down among them. It is the Christ, the man of sorrows; yea, the very man ac-

quainted with pain by His own suffering. Could we have witnessed this scene what would our impression of the Christ have been? Would it not have been that of one who had an extraordinary interest and sympathy for physical suffering? If we study the times He had compassion, we find it was for disease, bereavement, hunger, and for the multitude who fainted by the way and were tired, and that He linked His compassion and ministry of healing inseparably with His divine message of salvation, and calling His disciples sent them to preach the Kingdom and heal the sick. Let us examine how medical missions carry out His command.

The dispensary with its waiting-room, its reading and singing of the gospel message, is the first step in medical missions. Here are collected a vast number of sick and suffering ones, perhaps a few who have come through curiosity, or, as in some cases, one who has come with reports of ailments of a whole village and ready to take back medicines for them. They will come early, walking many miles chattering together, for they love talking, and ready to exchange friendly greetings with the Doctor and to huddle confidingly around, often bringing gifts of fruit and sweetmeats in very dirty clothes. One by one they come before the Doctor with such wonderful descriptions of their ailments, such as "a pigeon dancing on my toes," "a pot boiling in my inside," "a bird fluttering in my leg." Oh! the pity as we have stood and watched the disclosure of wounds, left open uncleaned for days, full of vermin; eyes unopened for weeks and covered with flies; sores so feculent they can only be attended to in pure air; limbs dropping off because of the close, tight bandage to stop bleeding, but which has induced mortification; ulcers eaten through, and other diseases by which one is brought into contact with the terrible results of sin. It is difficult to make them understand the taking of medicine. They like it to taste nasty and to be in large doses. They cannot understand why a little pill should cure a great pain; so they want a handful. They wish all the medicine at once and then want the bottle refilled.

While the afflicted ones are waiting their turn for medicine and attention there are golden opportunities for hearing of the love of Christ, for the aim of medical missions is to let no one who comes for bodily healing go away without hearing of Christ. Perhaps some of our readers may wonder how much of the seed sown in this often unpromising soil is likely to take effect. We cannot tell, but instances can be quoted; here is one: A poor woman came to be admitted to the hospital in order to undergo an operation she knew was almost sure to be fatal. "I want you to do it for I should like to die in a Christian house. Four years ago I heard at the dispensary that Jesus loves sinners. I am a sinner. I believe He loves me and died for me." She was admitted and died rejoicing in the Saviour she believed in.

Sometimes the Doctor goes on tour–itinerating in villages. Here is a great opportunity. Perhaps some patients who have been cured at the dispensary will call their neighbors and tell them what the ladies coming to heal teach about God, never tiring to tell of the way they were cured and of the missionaries who really loved them for the sake of One called Jesus Christ. Medicines are dispensed, Christ preached to crowds of village folk in the village streets and at the tent doors, and then they leave and are seen off by the whole village. It is a wierd scene. A camp table is set near the tent, the medical assistant opens the cases and spreads instruments and medicines on the table. Poor suffering ones gather around who have walked 20 or 30 miles to catch the passing Doctor on the march. I see it all vividly before my eyes—the healer, the sufferer, the magic light of sunset. If the work of the earthly physicians be so much alike, what shall we say of the great and good Physician recalled by the strain of the hymn we sing:

"At ev'ning when the sun did set,
The sick, O Lord, around Thee lay;
O, with what divers pains they met;
O, with what joy they walk away."

Mrs. Bishop gives an account of a specimen case that is found everywhere, which

will convey an idea of some of the difficulties of dealing with patients in the dispensary. A man returns after having swallowed in a day a bottle which was to last eight days, and after describing acute symptoms the Doctor remarks, "The wonder is you are alive at all." Another (woman) thus interrogates regarding her medicine: "Must I heat the medicine?" "Must I keep the bottle tightly corked?" "Must I take it with anything?"

"No."

"What, shall I not forbid my mouth anything at all?"

"Yes."

"Don't talk too much. Don't revile. Don't smoke opium. Don't scatter lies about." (Retires.)

(Returns.) "Is the medicine to be taken inwardly or rubbed on the outside?" (Curtain drops.)

But the next step is imperative from the missionary and medical point of view—the hospital; for by that means alone can we ensure the proper nursing and food of the patient, who must take the medicine at proper times, and above all is brought under daily Christian influence and in contact with Christian ideas, often weeks and months. The patient kindly and lovingly dealt with is often delighted to have some one to sing a native hymn or learn a text if well enough. Prayers and reading in the wards, and a little visit to each bed after each has been commended in prayer by name, is not unfruitful. "I kept awake and thinking of those things they are so beautiful," said one the next morning. Many opportunities are afforded by a hospital to the Christian Doctors and nurses of coming into personal contact with patients and to speak to them of Christ as the way of eternal life. The Doctor remarks of her hospital: "There is scarcely a bed not connected with a victory. Perhaps in the stillness of the night, as has been so beautifully described,

"He gives His angels charge of those who sleep,
But He Himself watches with those who wake."

We have testimonies from patients themselves. A poor Mohammedan woman said: "I believe in Jesus that He died for me and that His blood is the pardon of my sins Send the Bible to me and teach me more. I want to learn all to-day while I feel stronger." She was baptized. Another who had returned cured to her home said: "I pray every night now as I heard you all do in the hospital, not only for myself but for others, and in the morning I thank God and ask to be kept from sin."

The hospital is an object lesson in itself. Mrs. Bishop says of one such: "No one who is acquainted with this hospital can fail to recognize that those who work it and support it are following closely in the footsteps of Him who came not to destroy men's lives but to save them." Here, however, there are trials of patience with the Doctor. —bandages removed after cataract operation to show their friends; in one case after so doing the eye was rubbed, the wound burst open and the man was thus blinded for life; also many disappointments with interesting cases owing to the gross ignorance of patients and their friends.

Connected with the hospital work will be visits to private patients in their homes. In India and China these come largely on suffering sisters behind the purdah (scrëen). The unsanitary state of the houses is beyond description. Though the occupants are covered with jewelry their clothes are flimsy and the utter absence of comforts or conveniences is striking. Great difficulty is experienced in eliciting an account of the illness; the patient herself cannot give it and the explanation from the friends who swarm about the patient is rather confusing. Here is an example given by a lady Doctor: "Have you any children?" "No," was the emphatic reply of her friend, "she never *had* any." Again the question was put and again a decided negative given. Then, quite casually, the patient says, "I have never been well since my baby was born" and when astonishment was expressed by the lady Doctor, she remonstrated with the friend and was met by, "O yes, she had a girl, but what is that?" Then there are difficulties about medicine. "Can she take it at night, as you say it is to be given after food?" One is under a vow for three months

to eat no food during the day, etc. There are also prejudices and fears and suspicions to be overcome. A clinical thermometer terrifies the patient. "Help, Help, she is killing me." Depress the tongue to examine the throat and a fearful uproar ensues. A clean towel must be shaken out to show there is nothing in it. But this leads to one of the great uses of a hospital—to be a training ground for Indian and other women to become nurses and evangelists to their own country women, and such a band forms no unimportant part of medical missions.

Most of the hospitals have training classes, and a school of medicine exists in the Punjab for Christian girls and women to be trained so as to provide, not only nurses but assistant medical missionaries. It has been said the one hope of India is its evangelization by its own children, and it is the baptism of the Holy Ghost that alone can equip them for so stupendous, and to man's judgment, impossible achievement. These women, including all grades and classes educated and uneducated, commence with receiving free religious instruction daily besides secular education. At one hospital a visitor found 20 of these women in their neat uniforms assembled for Bible class, all interested in their Bibles, happy, useful, trusted, through the gracious work of the Holy Spirit. What a cause for thankfulness that so many Indian and other women are able to help their sisters! Scarcely one of the nurses but has a history of redeeming love to tell; scarcely one who has not some cloud behind. One who was being trained had along time tried to commit suicide; then she was without hope. There is an instance of a nurse in a village hospital, one who was most zealous in bringing souls in. Kneeling by the bedside of a patient she prays: "O God you must change the heart of this woman from my native village. This is the third Sabbath she has been here yet her heart is as dark and dirty as ever." The patient did not resent; all respected and liked her unanimously and she was most earnest in seeking to win the patients for Christ and a faithful helper.

One more instance which will fit in with our account of the difficulties the lady Doctor meets with in visits to private patients in their own homes and will show the value of the Christian nurse who has been trained by the example and influence, as well as teaching and training, of the Christian lady. The Doctor was sent for to attend a lady who was seriously ill and needed a nurse to give her food and medicine and put on poultices during the night. The Doctor could not remain with her as her hospital was full and many critical cases in it. What was to be done? She resolved to send a Christian nurse she could depend upon, who immediately took up her position and with kind and tactful ways managed to keep the room quiet, followed closely the directions given her by the Doctor and gave medicine and food and put on the poultices. Under God's blessing, toward the end of the night, the patient fell into a refreshing sleep, and the numerous women who had crowded into an adjoining room called to the nurse to tell them why she, one of themselves, was yet so different and able to do so much good. "It is my religion that has changed me," she said quietly. Among all native women there is great prejudice against nursing. It is dirty work. Such people are unclean and they have great fear of contamination. Upon their expressing surprise she asked would they like to hear about her religion. This was gladly agreed to. In the stillness of the night, her patient asleep and the women quiet and grateful, she opened her Bible and told them of the Saviour who had redeemed her, forgiven her sins, and given her a new heart and the help of His Holy Spirit. She read of His love and His death, and in the morning when the lady Doctor came, she found her patient ever so much better and progressing, and besides a group of eager faces waiting to hear more of Christ's salvation.

This leads up to another point often raised about the true missionary part of the medical mission. A Doctor writes, "In my rushing life you don't know that there is a temptation to let the religious, the most important work, slip. I never want to do that, yet at the end of a busy day sometimes I am most terribly depressed because I feel there was no direct message given by me to my patients. Yet the quiet message whispered to the sufferer, God is love; He doth not afflict willingly; if you seek

Him you will find Him; if you pray to Him He will hear you; He gave His own Son to die instead of us sinners, has been blest sometimes to the patient; sometimes to the bystander. Instances which might be quoted of several who have come out for Christ and been baptized by the message so given.

Some there are who cavil at the missionary part and will only hear about what they style the philanthropy of medical missions. But what is philanthropy? We find it in our Greek testament, Titus iii-4, "love," and in the margin "pity". Is not our method the Divine method? We believe, as our Christ did, in the appalling and universal need of body and soul alike, and recognize that the soul needs enlightenment as the body needs healing. An authority writes: "Our patients soon learn that we work through their bodies to their souls and that the great aim of our work is not only to supply their physical wants, but also to bring them by practice and precept to a knowledge of the Lord Jesus Christ." Mrs. Bishop's impression, after a visit paid to this very hospital, is thus given: "It is not as some suppose that the medical missionary takes advantage of men and women in their pain and distress to 'poke' at them the claims of a foreign religion. I have never seen a medical mission where Christianity was 'poked' at unwilling listeners; or in the rare cases of persons declining to hear of it in the dispensary waiting-room it was in the very smallest degree to their disadvantage as patients."

Christ connected healing and sin. Some he spoke to before healing; others He healed first and spoke to them afterwards. Christ first won hearts, then souls. Our missionaries go forth with the love of Christ and the love of souls in their hearts among these people and work among them for Christ's sake. A perpetual sacrifice of self and a constant coming into contact with Him in prayer and study of His Word is the secret strength of such lives added to their own faith in Him. "And unto all

He has the same utterance—serene with power,
And soft with love, and deep with tenderness—
Saying, 'Come unto me, ye weary souls,
I will refresh you; I will give ye rest,
Ye heavy laden.'

O Christ! O Rest of Heaven! O peace of God!
O life of souls! O light in sorrows depth!
O hope in sin's despair! Thou only strength
That ever overcomes! Thou only joy
That cannot droop or die! Thou only
That faileth not! O Jesus, God and Man,
Be ours as theirs, to pardon, to set free,
To pity, to console, to satisfy,
To crown with love forever and forever."

GRACE GARDINER.

London, England.

Student's Missionary Campaign Library.

In justice to Mr. Morton, it must be stated that the Suggestions on Africa were received in time for the March number of the Magazine, but by some inadvertance were omitted.

SUGGESTIONS FOR APRIL STUDY ON AFRICA.

"Mackay of Uganda."

"Personal Life of David Livingstone."

"Students' Missionary Appeal," page 85-89 and page 415-435.

"Missionary Expansion Since the Reformation," page 168-198.

MAY—MEDICAL MISSIONS

"John Kenneth Mackenzie."

"Students' Missionary Appeal," page 483-508.

"Personal Life of David Livingstone," page 238, foot of page 489.

"Missionary Expansion Since the Reformation," page 153; page 118-120.

J. H. M.

NEWS AND METHODS OF WORK, JUNIOR MISSIONARY SOCIETIES.

Conducted by MRS. N. WYLIE STEVENSON, Junior Secretary.

An Egyptian Coffee.

A very interesting and novel as well as instructive entertainment was that recently given by the circle of "Sunbeams" of the Junior Missionary Society of the Shady Side church. It was known as an Egyptian Coffee and every one seemed anxious to know what it would be. The hours set were from 2 to 5 and very promptly the guests began to arrive and continued to come till a late hour.

The ladies' parlor where the refreshments were served had been transformed into an entirely oriental room. The windows and chandeliers were draped in red, causing a dull but rich hue over everything. The walls were hung with oriental draperies and pictures portraying scenes in foreign lands. Rugs and pillows in profusion added to the beauty also of the rooms. A number of

curios from Egypt were displayed about the room and caught the stranger's eyes at once upon entering.

The incense was kept burning constantly so that not only did we see that we were in an Egyptian home, but from the sense of smell we could easily believe we had suddenly been carried over the seas and dropped into an oriental room.

Nor did our delusion vanish as we were served with our refreshments. The "Sunbeams" in Egyptian costume served us with dishes, some of which were altogether unknown to us in this country. The menu, which was written on one corner of the napkin, was as follows: Egyptian Welcome. Esau's Pottage. Barley Cakes. Chicken Salad. Sandwiches. Olives. Mish-mish. Reception Flakes. Dates. Coffee.

Miss McDowell, our returned missionary from Egypt, was very kind in helping, with this entertainment, and during the afternoon gave an address and an exhibition of the mode of eating in Egypt, which was much enjoyed by those present.

———

Miss Isabel Howie, of Lawrence, Mass., writes:

"Our Juniors sent to Mr. Morrow, for the Warm Springs church, six wall mottoes. At Thanksgiving we sent a basket of fruit and two baskets of grapes to the Old Folks Home in our own city, and on Christmas the children took six bouquets and three baskets of oranges to the old and sick of our own congregation. We propose to have an entertainment to raise some money for Tanta Hospital and the Girls' School in Sialkot. We have a self denial jug; but it does not raise much."

———

Grove City Juniors.

The Grove City Junior Missionary Society, known as the "Wide Awakes," was organized in December, 1900. Before that time the children were in the "Junior Christian Union." The younger division of the "Union" was given over to the care of the Women's Missionary Society; hence we do not have all the children of the congregation. However we number about thirty-three.

We have two divisions under two different leaders and meet every two weeks on Saturday afternoon. We are making a special study of Egypt as a mission field. At our last meeting two little girls brought dolls dressed representing Egyptian costumes. We contemplate making a study also of the Bible characters, Joseph and Moses, as relating to Egypt.

We vary the opening exercises sometimes by reciting in concert the 23d Psalm; sometimes repeating the Beatitudes or read a short scripture lesson We also have the children select and start the songs themselves. We hope to have them memorize some of the Psalms and sing them without books.

Above all we hope to lead them to a deep reverence for God's Word and to teach them what prayer means and have them lead in prayer by and by.

About six weeks ago we gave out little self denial tags; the money will go to the special fund. Some are denying themselves butter, others meat. One little girl said she had denied herself a pair of skates.

We feel that we have only made a beginning in the work and will watch the Magazine closely for any suggestions from others. It is a responsible work, but with God's blessing we have faith we will succeed.

FROM Month TO Month.

Board of Directors.

Two meetings were held during the month, at which Foreign secretary presented letters from Drs. Henry, Platter, Johnston and Martin; from the Misses Buchanan, Smith, Teas, Moore, Dickson, Campbell, Wilson, Fulton and Young.

Home secretary presented report from our Polish missionary, showing sale and distribution of 300 Polish Bibles since beginning of work with us. Messiah Mission reports opening of Industrial school with encouraging attendance of pupils and teachers. Seattle, Colfax and Good Hope Mission report good work being done. Mr. Speer writes stating he expects to leave Warm Springs not later than August, very much to our regret. Mr. Morrow says there is much sickness at Simnasho. Letter received from Dr. Gilchrist asking board to assume cost of new work carried on by Board of Home Missions for year ending April 1, 1901. By unanimous vote request granted.

Two hundred dollars were expended in Ministerial Relief work.

Thank-offering secretary has sent out 25000 letters and 25000 "Question box" leaflets.

In reply to request, societies and individuals desiring to endow beds in Tanta hospital will be allowed to pay the required sum ($1000) in installments, and no interest on balances will be charged until Tanta hospital is ready for occupancy.

The resignation of Mrs. M. J. Stevenson, our very capable recording secretary, on account of illness in her family, was accepted with great regret, and Mrs. H. C. Campbell was elected to fill vacancy until close of year.

Our Literature secretary, Miss Emma Mabon, expecting to go abroad, remaining for an indefinite period, also presented her resignation, which under the circumstances Board was obliged to accept. We separate from both of these valuable workers with feelings of sadness and earnestly pray the Father to send us the right women to fill the vacancies.

Outline of program for Monmouth convention was submitted and one thousand copies ordered.

Treasurer received during month, $3317.-73; disbursed, $9356.07.

Freedmen's secretary presented reports from Prairie, Camden, Canton Bend, Millers Ferry, Knoxville, Norfolk, Henderson and Chase City.

At meeting on March 5, we were glad to welcome three members of our Magazine committee, who came upon invitation of Board to sit with us during one of our regular meetings and to hold a joint conference on Magazine work. A report of said conference will appear elsewhere.

E. M. C. Recording Secretary.

Treasurer's Report.

Receipts for April including 16th and 30th, 1900.

Foreign.—Frankfort, 18; Wheeling, 6; Miller's Ferry W. M. S., 3; 1st Ohio 27, to India, 20; Iowa North Western, 15; Delaware, 20; Knoxville, Tenn., 7; Boston, 30; Southfield, 3; Indiana Northern, 8; Rock Island, 5; Four Mile, Kan., 3; Princeton, 20; Jane B. MacDougall dec'd late of Salem, N. Y., 476.62.

Foreign Specials.—Miss Mary E. Henderson, Harrisville Cong., for pupil Girls' School India, 10.22; Mrs. Mary A. Dick, Treas., surplus from Miss McKown's Monument fund, 19.20.

India Famine Relief Fund.—Mrs. W. C. Scouller, Leadville, Colo., 2; Turtle Creek Sabbath-school, 16.40; Aspinwall Junior C. U., 5; Rushville L. M. S., 25; Avondale O. L. M. S., 14.85; Southfield L. M. S., 3; Ridge, Ohio Cong. O. Y. P. C. U., 33; "Belated" Newton, Kan., 1; Mrs. I. H. Jamison, Allegheny, 100; Wm. H. Jamison, 25; Mrs. Mary G. Brown, Mansfield, O., 2; Samuel Calhoun and family, W. Va., 10; L. H. Cowden, New Wilmington, Pa., 2; Mrs. Shaffer and neighbor, New Wilmington, 3; Mrs. Margaret Beatty, Washington, Pa., 5; Mrs. Agnes T. Nesbit, Brush Valley, Pa., 5; Rocky Spring, Pa., Young People's Union, 20; Monongahela Presbyterial Soc, 107; 2nd New Concord, O., Junior Soc., 5: Miss Mary Creighton, 1, her Sabbath-school class, 2 22; Mrs. Ursula Creighton, 1; David Creighton, 1; M. N. Swanville, Ind., 5; North Bend, Neb., Sabbath-school, 36; Union Monongahela Pres., 88; Miss P. M. Locke, St. Louis, Mo., 1; Homestead, Ill., W. M. S., 4.50; W. N. Cowden, Quaker City, O., 11.65; Concordia Presbyterial Soc, 9.30; West Union W. M. S., Allegheny Pres., 11; S. A. McCall, Knoxville, Tenn., 2; From some friends, Ohio, 1.25.

Foreign Salaries.—Miss Thompson, 1st Ohio, 62.50; Miss Campbell, Monmouth, 113; Miss Moore, Norris Square Sabbath-school, Philadelphia, 125; Miss M. R. Martin, Mansfield, 5.

Tanta Hospital Egypt.—1st Ohio, 1; Southfield, 25; Aledo W. M. S., 40.

Endowment of Bed Tanta Hospital.—Boston Pres., Junior C. E., 10; 2nd Monmouth Junior M. S., 11.80; Caledonia, C. E. Soc., 5; Mansfield Juniors, 2; Cedar Rapids Pres., Juniors, 5.

Home and Salaries.—Wheeling, 6; Miller's Ferry W. M. S., 2; Sidney, 5; 1st Ohio, 48; Iowa North Western, 10; Delaware, 20; Boston, 30; Southfield, 2; Mansfield, 19; Rock Island, for Hebrew Mission, Chicago, 5; Four Mile, Kan., 2.

Warm Springs Indians.—2nd Jersey City Jun-

iors, 5; Rock Valley Juniors, 4; New York Pres., 10; Euphemia R. Hoover, Fairview, O., 10; 5th Allegheny, 10; Rock Island, 5; Four Mile, Kan., 3.

Freedmen's and Salaries.—Miller's Ferry W. M. S., 5; 1st Ohio, 31.75; Sioux City, 5; Boyden, 5; Knoxville, Tenn., W. M. S. 7; Boston, 15; Southfield, 16.13; Mansfield, 8.01; Four Mile, Kan., 2.

Church Extension and Parsonage.—1st Ohio, 16; Boston, 20; Colorado Springs Cong., on note, 132.50.

Ministerial Relief.—Sidney, 6; 1st Ohio, 5; Boston, 17 50.

Orphan's Home Allegheny.—5th Allegheny 5.

Memorial Hospital Allegheny.—5th Allegheny, 5.

Aged People's Home.—5th Alleghenyi 5; Homestead, Ill., 4.

Contingent Fund.—Rock Island, 1.

Investments reduced.—500.

Receipts for month of May, 1900.

Foreign.—Harmony W. M. S., 20; Lake, 10; Manfiseld, 10.35; Wilbert B. Stewart, 3; Apollo, 10; College Springs, 2.50; Lake, 18.

Foreign Specials.—Rushville Juniors 12 25, for support of pupil India: Coila, N. Y., Junior and senior, support of pupil Girls' Boarding School, Sialkot, 25; Ryegate, Vt., Y. R. S. C. E., for Bible woman Tanta, Egypt, 30, and for support of Armenian orphan boy, Harpoot, Turkey, 25

India Famine Relief Fund.—Laura M. Wallace, Newville, Pa., 2; Eula and Lera Elder, Semi-Tropic, Cal., 1 20; Ingram, Pa. cong. 35; 2nd East Liverpool Cong., 50 75; Harmony, Ill., 10; Mrs. H. J. Given 1st Pittsburg, 10; Mrs. Carrie S. Lawrence, 5; M. C. R. Denver, Colo., 1; New York Pres., 9 25; Mrs. Wm. Hare, 5; Miss Mary E. Hare, 3; Miss Martha J. Hare, 2, all at Wheeling, W. Va.; Miss Jessie McLennan and Mrs. Anna McKenzie, Lacona, Ia., 3; Caledonia Pres., 2; Sarah J. Gibson, Paris, Pa., 2; J. E. B., 1st Apollo, Pa., 3; Rush Creek cong., 11; Connellsville Jr. C. U., 8 50; Guernsey, Ia., Sabbath-school 2.25 Butler Pres. W. M. S. 51; Altoona, Pa. cong., 21; Keokuk Pres., 7; Aspinwall Pa. Sabbath-school, 20; Washington, Ohio, O. Y. P. C. U. 16.89; Wilbert B. Stewart, Hookstown, Pa., 5; Southfield, Mich. Sabbath-school, 33; LeClaire Pres., 5; Vandergrift, Pa Women s Christian Temperance Union, 5; Miss Emma Fulton and children, Pullman, Wash., 1; From a friend at the door, 1; Kyle Mathews, Fort Palmer, Pa., 1; Sidney cong., 15; Humphrey and Mary Dean, Jamestown, O., 2; Elwood City, Pa. cong., 17; Misses E. D and R. H. McKnight, Wilkinsburg, Pa., 1; Latrobe, Pa. W. M. S., 14; J. C. T., Pittsburgh, Pa., 2; Dr. Hiram DePuy, 5th Ave, Pittsburgh, 5; Mrs. Lynch Hites, Pa. 10; Sparta, Junior Christian Endeavor Soc., 17; Mrs. S. W. St. Clair, Indiana, Pa., 10; 2nd Philadelphia W. M. S. 20; Mrs. E. B. Camp. Grant, Pa, 3; Mrs. A. L. Butler, Emlenton, Pa, 1; 1st Los Angeles Sabbath-school, 12; Monongahela Pres. W. M. S., 23; Mrs. E. J. Seville, Bellevue, Pa., 5; Mr. and Mrs. Frank B. Davis, 10; Mrs. Johns, Main St, Pittsburgh, Pa., 5; West Middlesex, Pa. Young People's Soc., 18.50; Thornville, Ohio, cong., 38.57; Harrisville, Ohio, Christian Union, 6.88; Andes, N. Y. Junior C. E., Greensburg, Pa. L. M. Soc. 40; Kansas City Pres. W. M. S., 37; Miss Ida M. Crothers, Shadyside cong., Pittsburgh Pa, 4; "B." Sandy Lake, Pa., 5; Given "In His Name," Indiana, Pa., 1; Mattie, Mary and Rachel McDill, Biggsville, Ill., 3; College Springs Pres., 5.50; Mansfield Pres., 10; Mrs. H. O. Kidd, Harmony, Pa., 5; Miss Nannie Williams, Connellsville, Pa., 10; Southfield. Mich. 2 76; Freeport W. M. Soc 10; Mrs. Blair, Pittsburg, Kansas, 30; Pleasant Valley Kansas Sabbath-school, 3.25.

Foreign Salaries.—Miss Corbett, Brookville Pres., 9; Miss C. E. Wilson, Keokuk Pres, 11.50; Miss M. R. Martin, Mansfield Pres., 12.50; Miss Ella Gordon, LeClaire Pres., 10; Miss Young, College Springs Pres., 45.

Tanta Hospital Egypt.—Cambridge, N. Y. W. M. S., 10; A Friend, Wichita, Kansas, 1.

Endowment of Bed Tanta Hospital.—Lake Juniors, 17; Greenwich, N. Y., 5; College Springs Pres. Juniors, 4.10.

Home and Salaries.—Harmony, Ill, 11; Lake, 10; Juniors, 3; Argyle, 18; Monongahela Pres, for Italian mission, 64; College Springs, 2.50.

Freedmen's and Salaries.—Harmony, Ill., 20; Lake, 14.

Little Girl's Home Tenn.—Col. Springs Pres., 5.

Church Extension and Parsonage.—Harmony W. M. S., 10; Kansas City Pres., 4; Denver, Boulevard Cong., on note 66 60; Springfield, Mo., on note, 42; Mt. Washington, Pa., on note, 77.75; 2nd Portland, Ore., on note, 53; 5th Chicago, on note, 88.80; Goldfield, Ia., on note, 33 30; Spokane, Wash., 82 40; Oakland, Cal, on note, 69.40; Sunnydale, Kan., on note, 33; Alameda, Cal., on note, 59 50.

Contingent Fund.—Interest from investments, 103.75; Interest from bank, 225.

E. J. SLOAN, Treas.

Mrs Emily Robinson.

The W. M. S. of Jamestown, Pa., U. P. church desire to place on record a tribute to the Christian character of Mrs. Emily Robinson who was taken from us Dec. 29, after a long and painful illness.

She was a Christian, kind, gentle, serious and faithful. While we deeply feel the loss, the influence she exerted during her presence with us still lingers. We extend to the bereaved friends our heartfelt sympathy and commend them to the care of Him, who saith «I will never leave thee or forsake thee.»

We recognize the hand of God in this sorrow and humbly bow to the will of Him «who doeth all things well.»

MISS KATE SLOAN,
MRS. O. ANDERSON,
MRS. J. M. JAMIESON. } COM.

Mrs Margaret Dean Anderson

A tribute of love and respect from the Women's Missionary Society of Glade Run, Pa., U. P. congregation to the memory of Mrs. Margaret Dean Anderson, who was suddenly called to her heavenly home on Jan. 18, 1901.

In the death of Mrs. Anderson our society has lost a valued charter member who was most active and earnest and always took a deep interest in every department of church work. We desire to bear testimony to her beautiful Christian life and example of faithfulness and devotion to the Master.

We as a society were encouraged by the cordial support and friendly counsel and feel honored in having been associated with one so eminently faithful in the Master's work.

We extend our love and sympathy to the family and friends and especially to her daughter, Emma Dean Anderson, our missionary in India, and commend them to the tender loving care of the good Shepherd in whom she trusted. «Precious in the sight of the Lord is the death of his saints.»

MRS. ROBT. BUXTON,
MRS. WILL DENNY,
MRS. PHIL BROWN. } COM.

Mrs. Etta Sloan—Mrs. N. Maria Foster.

The Women's Missionary Society of Morning Sun, Ohio, mourn the loss of two beloved members, Mrs. Etta Sloan on July 6th, 1900, and Mrs. N. Maria Foster (relict of Rev. J. B. Foster) who died Nov. 24th,

1900.

While suffering and pain were theirs to endure, their cheerful, patient and Christian life endeared them to all. Though unable to attend the meetings for many months, they were always interested in the work. We would testify to the Christian character of these dear, sisters, who loved their Saviour, the house of God and His people. Therefore,

Resolved, That we cherish their memory and gratefully acknowledge God's goodness in bestowing on our departed sisters blessings in life, and in giving them at death an assured hope of entering into that "Home above in their Father's house amid all the glories there."

Resolved, That we extend our sincere sympathy to the sorrowing ones, reminding them of the promise that, «Them also which sleep in Jesus will God bring with Him."

MRS. SALLIE RAMSEY,
MRS. MAGGIE RAMSEY, } COM.
MRS. C. S. FARIS.

Mrs Eliza Black.

Mrs. Eliza Black, one of the charter members of the W. M. S. of the 3rd U. P. church, Xenia, O., has been called to her Heavenly Home.

In her death this society has lost an active and earnest member. Ever ready to do what she could, although an invalid for years, she bore her afflictions with patience and cheerfulness. «Faithful even unto death, hers is the crown of life.»

We count it a privilege to be able to bear our witness to her Christian character and fidelity to her profession

MRS. W. S. MCCLURE,
MRS. T. C. PATTERSON, } COM.
MRS. CHARLES KYLE.

Mrs Mary Brush.

A tribute of love and respect to the memory of Mrs. Mary Brush, a charter member of the L. M. S. of Walton, Kansas, who was called home Jan. 5th, 1901.

Although weak in body, she was seldom absent from the Sabbath service or missionary meeting. She was a great sufferer, and patiently bore her affliction.

While we, as a society, deeply mourn our loss we bow in humble submission to God's will. May we all hear the voice of the Master, saying unto us «Be ye also ready.»

MRS. W. H. MCQUOWN,
MRS. O. CLARK, } COM.
MRS. J. E. MOOREHEAD.

Mrs. Anna McCreary.

The Missionary Society of Morning Sun, Ohio, is again called to mourn the loss of another member in the death of Mrs. Anna McCreary who departed this life January 12th, 1901, in the 88th year of her age.

As a shock of corn fully ripe, so the waiting spirit of this aged mother in Israel was gathered home into the Master's garner. «Be ye also ready.» COM.

Mrs. Nancy Megchelsen.

The Missionary Society, of Keokuk, Iowa, wish to give an expression of regard to the memory of their Vice-President and fellow-worker, Mrs. Nancy Megchelsen, who died so suddenly on January 23rd, 1901.

By this providence we are led to say, "I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."

In her home, and in her church work, she is sadly missed. Of her it may be truly said, a faithful Christian, a loving mother, and a true friend has entered upon her rest.

"We shall sleep but not for ever;
There shall be a glorious dawn,
We shall meet to part, no never,
On the resurrection morn."

Miss Mary E. Frazer

The W. M. S. of Frankfort Springs, Pa., at a recent meeting, adopted the following:

1st. We are deeply impressed by the removal through death on Jan. 27th, 1901, of our sister and member of this society, Miss Mary E. Frazer; and we would recognize therein the working of a divine providence beneficient and all-wise while mysterious and sad to us.

2nd. We would record devout thanksgiving to God for the devoted service and for the graces of the Spirit which we saw manifested so abundantly in our sister, and also our deep sense of great loss as a society by her removal from our number.

3rd. We feel in this providence we have a call to increased earnestness and diligence in the work of the Master, and especially a call to be ready at all times for his coming.

4th. We extend Christian sympathy to the aged mother and lonely sister, and friends so sorely bereaved, and commend them to the higher sympathy and help of Him who is the God of all comfort.

COM.

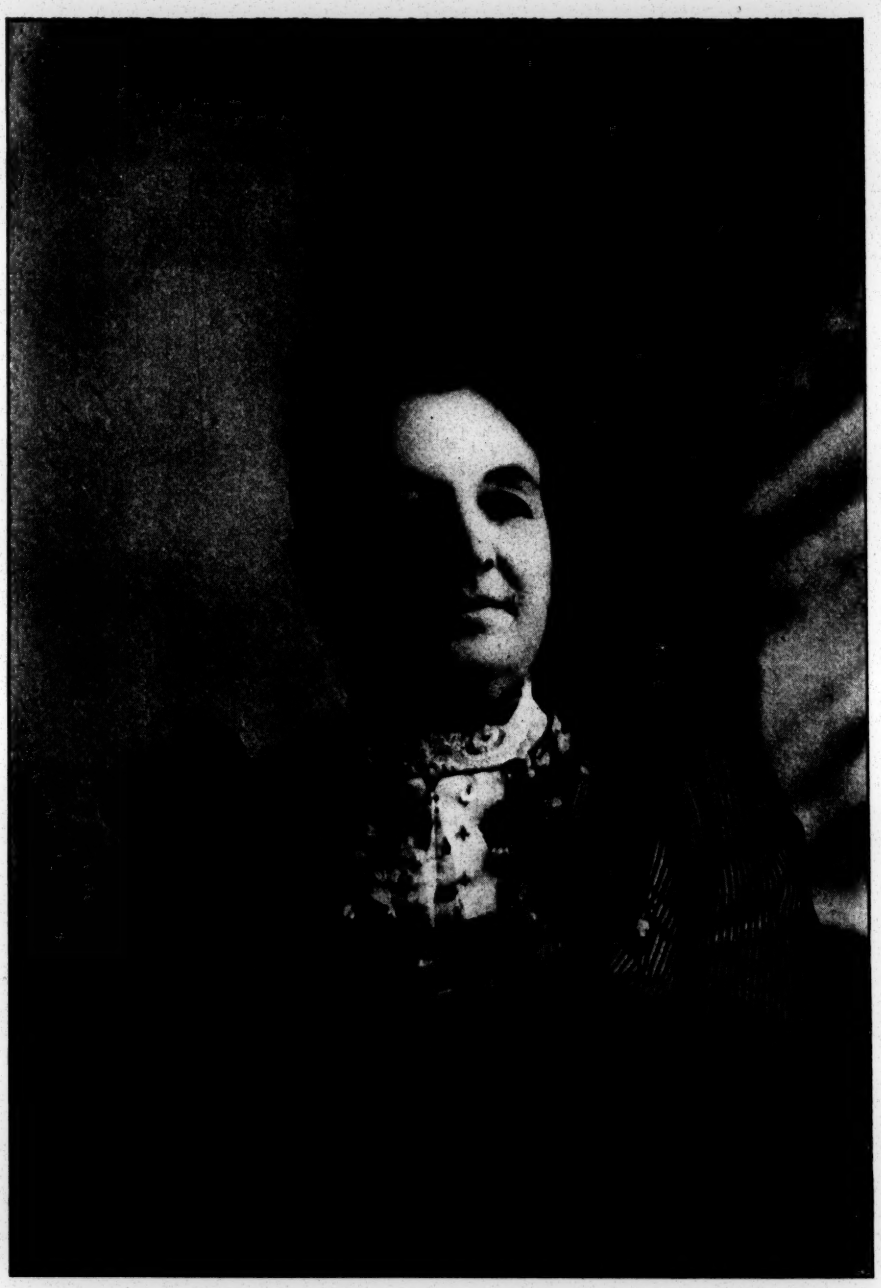
Miss Mary Gettis Carson.

Miss Mary Getts Carson, a King's Daughter of the Sixth United Presbyterian church, Pittsburgh, Pa., entered into the full fellowship of the risen Christ, Sabbath, February 10th, 1901, and the circle of which she was a much loved member would insert the following minute in the records of the society and in the Women's Missionary Magazine as a testimony of the high estimate placed upon her consecrated life and influence by those associated with her in Christian activities.

Pledging herself to provide clothing for a worthy young girl in Knoxville; calling on a missionary to the Chinese to secure her promise for an address, and presiding with modest dignity at the regular missionary exercises of the King's Daughters in the church parlors, Sabbath, December 16th, were the closing acts in the life of our dear sister, who is the first of our number to be called to the royal service in the palace of the King.

As a society we pledge ourselves to take up the work she has laid down, feeling that "Birdie" has but gone within the vail and that our circle is not broken only brought into closer communion and fellowship with Him "Whose we are, and Whom we serve" and thanking the Father that her physical beauty her gracious manner and willing services have been as precious influences leading to higher and better living.

The flower wreathed home from which she was carried, we hope, may speak eloquently to the sorrowing ones in those "mansions whlch He has gone to prepare" for His dear children, and cause them to remember that it was the King himself who bade her "Come home."



MRS. NARCISSA WHITE KINNEY.